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AN APOLOGY

TO THE EDITORS OF
The Mankind Quarterly

The Editor and Associate Editors of *The Mankind Quarterly*

v.

The Royal Anthropological Institute, London,
and the Honorary Editor of *Man*

The following statements were read before Mr Justice Paull in the High Court of Justice, Queen's Bench Division, London, on the 12th of April 1965. Both Professor R. Ruggles Gates, an Associate Editor of *The Mankind Quarterly*, and the third Defendant, Professor Bozo Skerlj, of Ljubljana in Yugoslavia, died before the termination of the action which was settled by the payment of damages and costs.

PLAINTIFF'S COUNSEL

My Lord, I appear for the Plaintiffs in this action and my friend Mr Bristow appears for the Defendants. My clients are Editor and Associate Editors respectively of the anthropological review *The Mankind Quarterly*. The second Defendant is Honorary Editor of another anthropological review, *Man*, which is published by the first Defendants, the Royal Anthropological Institute. The Third Defendant, Professor Bozo Skerlj, died in November 1961.

My Lord, when my clients magazine, *The Mankind Quarterly*, was founded, Professor Skerlj agreed to become a member of the Honorary Advisory Board and his name was included in the list of the members of that board which was published in the first issue of *The Mankind Quarterly* in July 1960. Unfortunately, on reading that first issue, Professor Skerlj realised that his opinions and some of the views expressed in the magazine were incompatible; he felt that he could no longer continue as a member of the Honorary Advisory Board, and accordingly wrote to the Plaintiffs asking that his name should be withdrawn from that board and that his letter giving his reasons for taking this step should be published in the next issue of *The Mankind Quarterly*. The Plaintiffs acceded to his first request but decided not to publish his letter.

Professor Skerlj then wrote the letter of which my clients complain, which was published in the issue of *Man* for November 1960. This letter was severely critical of the Plaintiffs and of their opinions, and of their behaviour towards the Professor himself.

My Lord, I must say at this juncture that there is a considerable divergence of opinion in anthropological circles over matters concerning race and environment. Without attempting to go into the rights and wrongs of the matter it would I think be reasonable to say that my clients adopt one view, while the Defendants favour another.

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My clients of course recognise how important it is that scientists especially should be able and free to air their opinions in public, and in so far as Professor Skerlj's letter showed an honest disagreement with their views the Plaintiffs of course have no complaints. What they did complain of, however, was the suggestion which they consider is made in the letter that contributors to *The Mankind Quarterly* had Nazi sympathies and expressed Nazi views. My clients felt that this was a libellous and exceedingly damaging assertion which they could not allow to pass unchallenged.

My clients accordingly issued a writ but I am now happy to tell your Lordship that the parties have very sensibly come to terms in this matter. The Defendants, as they are entitled to do, disagree fundamentally with my client's views on the anthropological matters in issue, on which their views accord with those of Professor Skerlj. Whilst the Defendants consider they had a duty to publish the Professor's letter, they wish to make it clear that if Professor Skerlj's letter bears the meaning that the Plaintiffs had Nazi sympathies or views, they do not associate themselves with any such accusation, and regret that it should have been made.

The Defendants have paid an appropriate sum by way of damages to mark their regret and have also agreed to pay the Plaintiffs' costs.

In these circumstances my clients are content to withdraw their action, which was brought with the intention of clearing their name.

DEFENDANTS' COUNSEL

I wish to associate myself with all my friend has said. If anyone has read into the Professor's letter any accusation of Nazi sympathy or view it would be a matter of regret to my clients and they feel it would be wholly unjustified.

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— mala opinio bene parta delectet —

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ETHNOLOGICAL ELEMENTS OF AFRICA

By R. GAYRE OF GAYRE

PART III

These ethnological notes are not intended to form an exhaustive survey but rather to high-light certain facts which appear to be of special interest, particularly in forming judgments and making analyses of the general ethnological relationships which have developed during the evolution of the present tangled ethnology of Africa.

THE CANARY ISLANDS

The Canary Islands were formerly inhabited by the Guanches, who are now extinct as a people. As far as we may judge from their skeletal remains they were of a tall long-skulled stock mixed with shorter mesaticephalic and brachycephalic types. Thus they evince much the same kind of variation as is found among the Berbers.

The most likely explanation is that the Berbers and Guanches were originally of the Atlantic racial type but later received infiltrations from other Caucasoid races. Among these no doubt there was an eastern Armenoid strain and probably also some Dinaric element. These types, for instance, may be clearly distinguished among the present day Spanish populations. The spread of the Armenoid and/or Dinaric types apears to have begun in prehistoric times, although there is no doubt it was accentuated by the Islamic conquest of North Africa, which brought with it the broad-skulled elements found among some of the Arabs, as well as Dinaric and Armenoid Kurdish strains, and finally Armenoid Turkish types. In addition, since substantial elements of the Mediterranean race are found throughout the Mediterranean region, we must expect this strain to have existed among the ancient people of the Canary Islands.

The Guanches may therefore have been of the Atlanto-Mediterranean type with the addition of some intrusive broad-skulled element, possibly Dinaric (which might be described as Maritime Armenoid), and even some Alpine elements. They would thus appear to have been of a type similar to the peoples of

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the Iberian peninsula (and in so far as they were basically Atlanto-Mediterranean they showed a common relationship with the pre-Celtic peoples of Brittany, Cornwall, Ireland, the western parts of Scotland, Dalarna (in Sweden) and Westphalia.

Although the Guanches became extinct as a people, some of the Canary Islanders show clear evidence of the Atlantic type. This is also found in Spain but it is not so marked there, and it would seem more economical to conclude that its appearance among the modern Canary Islanders goes back to the Guanches. That the Guanches were entirely extinguished is unlikely, not only because of the continuance of some elements of this type but also because the Canary Islands style of wrestling has been derived from the Guanches. It is difficult to see how this could have been transmitted unless some of the Guanches survived and mixed with the incoming Spaniards. (Incidentally, like Cornish wrestling in which boots are not worn, it is not designed to injure or hurt but merely to score a victory by getting the opponent on the ground. This may well be a folk-motif shared by Canarians and Cornish from a common Atlantic origin).

The settlement of people of Atlantic stock in the Canary Islands is not to be regarded with surprise, as the spread of the Megalithic movement up the west coast of Europe is connected with this strain, and the coastwise distribution of monuments suggests an able seafaring stock.

SOUTHERN MOROCCO

On the mainland in Morocco we find basically the same stock —the Berbers—of Atlanto-Mediterranean origin with infusions of the same brachycephalic elements. These Berbers are Hamitic in speech and, today, Islamic in culture and religion. However, there are also Arab elements amongst them, Semitic in speech and lacking the Atlantic strain which is replaced by a Mediterranean one, although most of the so-called Arabs of Morocco are, in fact, Semitised Berbers who are basically of the same stock as the Hamitic-speaking Berbers.

Passing south from the Mediterranean coast we enter the beginning of the racial shatter-belt analogous to that in eastern Africa. Berber tribes, such as the Tuaregs, are found towards the south, and they extend also into the territories of Mauretania and Mali.

The Tuaregs are divided into an upper and a lower class, in the form of noble and servile clans. The former are tall, long-skulled, narrow-nosed and clearly Caucasoid in origin, but the latter are distinctly less so, their broader noses and darker skins witnessing to the infiltration of Negroid genes.

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MAURETANIA, SENEGAL AND MALI

Mauretania is a dry open country to the south of Morocco and Spanish Morocco, brdering on—and partly in—the Sahara. The bulk of the people are Berbers who have a strong Atlantic basis and perhaps even some Nordic traits, but Armenoid types occur as well. It is here in Mauretania—in between these mainly Caucasoid countries (Morocco and Spanish Morocco) and Senegal (inhabited by the Wolofs and other Negroid tribes), and adjacent to Mali—that the Tuaregs will be found. It is a country which marks a transition from the Caucasoid to the Negroid world. This is seen in the distribution of the languages, some of which are Semitic, some Hamitic, and some Sudanic—the latter a Negroid group of languages.

Inland of Mauretania lies Mali, of which the most famous city is Timbuktu on the Niger. This region has long been associated with the Tuaregs, a people of Caucasoid origin, who are distinguished as warriors and also by the fact that their menfolk wear blue veils. In the neighbourhood of Timbuktu the Tuaregs belong to the Kel Antasser branch, but the Tuaregs as such extend from well west of Timbuktu to Northern Nigeria.

The Tuaregs, as we have already noted, are divided into noble and vassal clans, the latter comprising the following of the former, the chiefs of which are the war leaders. In the camps of both noble and vassal clans are slaves who are herdsmen and other low-caste people—such as smiths, who tend everywhere, from primitive times to the present, to be in that lowly or outcaste position in the community.

Among the northern Tuaregs the chiefship passes to the sister's son (in other words it is transmitted matriarchally), following a system of inheritance which is related to Berber, Egyptian and ancient Pictish modes of descent. This similarity is not surprising when we realise that the Atlantic racial strain is probably the basis of, or associated with, all these ethnic groups and their cultures. The influence of patrilineally organised Arabs on the Tuaregs is modifying their culture and their matriarchal system of descent, just as that of the patriarchal Celts affected most of the matriarchal pre-Celtic Atlantics in Britain and resulted in the later historic Celtic system of descent which, although patrilineal, left ample scope for female transmission of chiefship and title. One outcome of this is that the type of rigid patrilineal descent such as developed into the Salic law of Europe never came into existence in the British Isles. As a consequence of this Queen Elizabeth, First of Scotland and Second of England, is now on the throne.

It is interesting to note that the Tuaregs believe in mysterious beings in the deserts in which they live. These beings are analogous

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to the Celtic fairies and elves, and are probably derived from the pre-Celtic Atlantic folk whom they have absorbed.

The Tuarags have Caucasoid features and are tall (the noble class averages between 5 feet 8 inches and 5 feet 9 inches) with heavy brow ridges and prominent cheek bones (marked Atlantic traits), long skulls and narrow noses. The vassal clans are less Caucasoid (no doubt a reason why they are not accepted as noble is that they show signs of mixed blood), darker, and have broader noses and a less Caucasoid type of hair.

It might be observed that in their contact with the Negroids or Australoids (in India, for instance) the Caucasoids have always erected a caste system based on colour or other obvious attributes of racial difference. Thus arises a structure in which there are noble clans or higher castes, and lower ones; and beneath the latter are those which are not recognised at all. The higher or noble segment of the society is more or less of the ancient blood, the intermediate is of less pure ancestry, and the members of the lowest are not recognised and are slaves or outcastes—although no doubt they share some of the genes of the noble classes. It is quite evident that this is virtually instinctive in White-Black relationships, and so it is not surprising to find that the Tuaregs, who are of Caucasoid origin, have evolved a system in north-west Africa which is parallel to that produced by the Indo-European Hindus in India. Unlike the Negroids generally, the Tuaregs are noted for their chivalrousness (particularly to women), monogamy, and the fact that the women are treated as equals. Nowhere in the Negroid world is this the case. A Negro has more than one wife so that he can have extra women to labour for him.

Whereas in the historic past the Negroid and Cappoid peoples never produced any form of writing,[1] the Tuaregs have their own alphabet, apparently part of a much wider written script of the western half of northern Africa, which may well be looked upon as Hamitic—using that word in what may be regarded as its true ethnological meaning,[2] and not as it is used today to include also the Cushite or Ethiopic peoples,[3] although they do, of course, speak Hamitic languages.

To the south of Mauretania and Mali is Senegal which—in common with the whole of the west coast of Africa north of the

[1] The invention of systems of writing such as a syllabary produced by Negroes in the nineteenth century, after contact with European missionaries, can hardly qualify for consideration.

[2] The Hamitic languages belonged originally to a Caucasoid group which was probably mainly Atlantic. Thus we can assume that this group consisted of the Megalithic folk of north-western Europe, and the Berbers, Libyans and ancient Egyptians of north Africa.

[3] They are really Caucasoid-Australoid crosses who have been linguistically and culturally Hamiticised in the process of time.

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Bight of Benen—has tropical rain forest along the coast and savannah-like country inland which gives way to poor steppelands and desert further north. From east to west between the coastal belt and the desert flows the Senegal river, the course of which, if it is projected eastward by a line to the Nile at Khartoum in the Sudan and from there to the borders of Ethiopia and Somalia, forms the dividing line between the non-Negroid peoples and the Negroids. To the north of this line, from the west coast of Africa to as far east as the Sudan, the inhabitants are basically Caucasoids, Hamitic speaking in the west and Semitic speaking in the east. In Ethiopia and Somalia there are Semitic and Hamitic speaking peoples—mainly of Cushite or Ethopian racial type (with the addition of some Semitic or eastern Mediterranean elements) in Ethiopia, and entirely Cushitic Hamite speakers in Somalia (except for some enclaves of Negroids in the Uebi Scebeli and Giuba valleys). Naturally, there is some Negroid seepage into these Caucasoid and Cushite regions, largely due to the importing of Negroid slaves in the past. As we move north from this line, Africa becomes progressively less Negroid until, by the time we reach the Mediterranean and the Red Sea coastlands, the Negroid elements, where they occur at all, are found largely segregated in the lower sections of the society, as is also the case elsewhere in the world outside Negro Africa.

I have been at some pains to emphasise that it is this line of the River Senegal, when projected eastward to just south of the Horn of Africa, which forms the real frontier between the Negroid world (to the south) and the Caucasoids (from the west coast of Africa to the Sudan) and the Cushitic peoples (of Ethiopia and Somalia). The reason for doing so is that for most people Africa produces an image of the continent of the Black races. As a consequence of this the Mediterranean appears to be the frontier between the Caucasoids and the Negroids, just as for most people the Hellespont and Suez divide East from West. These mistaken notions are kept alive by the practice of teaching geography in continents. Whether technically in Europe or in Asia, the eastern Mediterranean geographically and ethnologically belongs to Europe, just as do the northern and southern shores of that sea. This is particularly obvious when we remember that the whole region belonged to the Roman Empire, and later these were Christian countries till the Arab expansion turned them into Moslem lands. Even so, the Arabs and Berbers who were responsible for the destruction of the Christian European eastern and southern Mediterranean lands were (and still are) Caucasoids or Europoid peoples. Had they not become Moslems no doubt this artificial concept that there are "Blackamoors" south of Gibraltar would never have arisen. It is, in any case, an untrue concept which is

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fraught with quite serious consequences. It has caused the Europeans to treat north Africans as if they were Negroids, and it has caused the Arab world (which has preyed upon and been the chief oppressor of the Negroes) to consider that it has a community of interest with the Black world. I am not concerned here with political ethnology, but the point is worth making to indicate the serious consequences which can flow from the gradual establishment in men's minds of wrong interpretations of ethnological facts. Indian-European relations are a similar case in point. The persistent use in Britain today of "coloured" for both Indians and Negroes is a disastrous misuse of terms, for most Indians are not black and their other physical traits are Caucasoid—they are merely a dark Mediterranean branch of the European stock.

It is the obsession with colour which has caused these mistaken ethnological concepts. The English-speaking peoples are fair-skinned, and so even the Mediterraneans in southern Europe appear to them to be dark and swarthy, while the Mediterraneans in northern Africa, who are often darker still, appear positively black. Nevertheless, if they are seen side by side with Negroes the difference in colour is readily perceptible—apart from the fact that they are different in all their physical characters. The truth of the matter is that the Nordic type does not represent the Caucasoid average or "norm." It is a northern, specialised type. The normal or average Caucasoid is much nearer the European Mediterranean type. Seen in that light the northern African Caucasoids (or the dark Mediterranean Indians) are as close to the Caucasoid average as are the Nordics, East Baltics and Atlantics.

This digression has been necessary to emphasise that the frontier between the Caucasoids and the Negroids lies along an east-west projection of the River Senegal. But, naturally, it is not a frontier which shows sharp demarcations north and south of the line. It is rather in the form of a shatter-belt.

From prehistoric times onward the real and sharply demarcated frontier was the Sahara, once it had begun to develop its desert characteristics. However, the aggressive northern (Caucasoid) peoples crossed this inhospitable frontier, and by force of arms established themselves on its southern side and so along the east-west line of the Senegal river. Since they were occupying the lands of other peoples they became nobles and rulers over the Negroid substratum.

Although the Sahara was the real frontier which separated the White and Black races in the course of their evolution, the Caucasoid penetration to the Senegal east-west line has been so significant that it is here that the southernmost extension of the Caucasoids should be considered a significant force. They have only passed south of this line in any large numbers in modern colonial times.

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It therefore follows that as we pass to the south of this line formed by the River Senegal the Caucasiod elements become progressively less. South of this line there are Negroid tribes in West Africa whose speech is usually classified as Sudanic, and is tonal, like Chinese, but which must nevertheless have sprung from the same origins as the Bantu languages of central, eastern and southern Africa. For instance the Ibo in eastern Nigeria are variously classified, including being called Bantu.

It should be observed that there are Sudanic languages which have evolved in the Sudan region into pseudo-Bantu languages—false Bantu—without having any relationship to Bantu. This encourages the belief that the Sudanic tongues are the original Negroid languages. When the ancestors of the present Bantu expanded from the regions between the Niger and the Congo they moved north-east to the borders of Ethiopia before being driven south. It may well be that in the course of this movement and their contact with the Hamites the Sudanic which they spoke rapidly evolved into Bantu. It is significant that the evolution of these pseudo-Bantu languages in the Sudan has occurred in a region where contact has again been made with the Hamitic languages.

It may therefore be that in contact with Hamitic, under certain circumstances, the Negroid (Sudanic) languages evolve away from their original tonal forms into the more efficient forms of which the Bantu languages are outstanding examples.

In support of this it must be remembered that Australoid elements (which it seems can only have been obtained through contact with Ethiopia and the Horn of Africa) are found even as far south as Tongaland, in Zululand in Natal. Therefore the Bantu have absorbed Cushitic elements, and so the opportunity has occurred for Hamitic influence upon the Bantu languages in the course of their evolution, just as in the case of the Fulani and other pseudo-Bantu languages in the Sudan.

In Senegal itself the Wolofs are the main Negroid tribe south of the Senegal river, although other tribes are to be associated with them, and some of these have spread into the neighbouring Gambia and further afield. The Wolofs and their relatives, like most Negroids, are long-skulled, and they have very broad noses, except where narrow nostrils occur due to genes derived from the Caucasoid elements further north or from the colonists along the coast. The Wolofs, when not mixed, are black, but the fact of the matter is that lighter colouring will often be found particularly in the higher classes. Basically they are animists, but about 80 per cent claim to be Moslems and 15 per cent claim to be Christians. These people have preserved much of their traditional life and so are divided into classes or castes, such as the former slaves, the craftsmen and an aristocracy over them.

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The boats used along this coast are somewhat in the shape of dug-out canoes, but are in fact carvel built of planks. It is said that their form has been influenced by the Portuguese, which might well account for the plank built construction.

The same stock, represented mainly by the Serer tribe, is found in Gambia where, with the Wolofs and the Tukolor, they constituted an indigenous Wolof "Empire." The rulers of the Serer have been derived from the Mandingo. The people here seem to be slightly more Negroid—certainly their features are, although some have said that the Gambians are of lighter colour.

Extending to the North from Senegal through to what was formerly the French Sudan are the Mande, who are a tall people, more hirsute, and of lighter skin colouring. They have more Caucasoid blood than the coastal people, and are associated with the ancient "Empire" of Mali which existed in the fourteenth and fifteenth centuries.

THE GUINEA, SLAVE, IVORY AND GOLD COASTS, AND NIGERIA

In the states of Sierra Leone and Liberia the Mande group and certain similar tribes form the bulk of the indigenous population. Most of the people appear to be more markedly Negroid than those farther north and west, as might well be expected.

In Liberia there is, of course, the additional ethnological factor of the American Negro settlers who actually form a dominating group in the towns and in the state as a whole. Thus the higher employees in the hotels, and those working in similar capacities, tend to be of American Negro origin, and clearly have Caucasoid blood, while those working under them are much purer-bred Negroes with darker skins, who are more typically prognathous.

Along the coast of Liberia and penetrating into the Ivory Coast to the east are the Kru people. They are particularly noted as sailors and fishermen, and are clearly Negroid in type. The Kru are taller than the average.

The Creoles have formed a distinct class in Sierra Leone, and in the past have tended to appropriate to themselves many appointments of a higher nature than those readily offered to the indigenous people, but this position now appears to be changing: the Creoles are being displaced and are tending to move into other states. However, like the American Negro settlers in Liberia, they are another source of Caucasoid genes in the indigenous people.

The Kwa peoples of the Republic of the Ivory Coast are also found in neighbouring Ghana to the east, and even beyond in the Western Region of Nigeria, where they are represented by the Yorubas. Incidentally, the womenfolk of this latter group take part

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in market trading to a remarkable extent, and are met with from Dakar eastwards. But their menfolk will have nothing to do with trade, looking upon it as women's work. All these people belong to the Sudanic linguistic group of Negroes.

In the south of the Ivory Coast and in the neighbouring coastlands of Nigeria are the tall Kru, a coastal pople who spend all their time at sea. In addition there are the Gueres who are skilful sculptors, and the Daus who are also skilful in the plastic arts. The lagoon groups include the Aladians, who are also tall sea-fishing folk.

In the north of the Ivory Coast are the Mande who are mainly Moslems, the Senoufou who are animists, and the Lobi. The Mande are traders, and the Senoufou have an art form of their own and are settled agriculturalists. The Lobis are of handsome physical appearance and are taken to represent African beauty. Needless to say, however, it is among many of these northern tribes of this coast that Hamitic and Caucasoid blood is most prevalent, and so it is doubtful how far they should be taken to represent the classical Negroid type.

The population of Ghana (formerly the Gold Coast) is mainly Negroid except for areas in the north where, due to the infiltration of Nilo-Hamitic strains, a perceptibly different type can be observed. Some of these Semitic types are quite distinctive. Nevertheless the country as a whole is Negroid.

Having said that, however, there are serious qualifications to be observed. For instance there are some individuals who have Cappoid traits, such as an inclination to steatopygia in the women, broader than normal faces, epicanthic folds, and a yellower, more golden tone to the skin colouring. In addition many individuals on the south coast have definitely Caucasoid genes, particularly those in the socially or professionally more advanced parts of the native society. This was particularly noticeable among the packed congregation in the Presbyterian Church on Good Friday and in the Anglican Cathedral on Easter Sunday in Accra. In these churches the congregations were, by the standards of the country, composed of the better-off Bantu—the collection plates in the Cathedral had many pound notes in them.

A rough estimation on these occasions seemed to indicate that one third of the men and women were brown not black, only about a third were distinctly prognathous, and the rest were semi-prognathous to orthognathous. The same proportion, one third, had clearly defined flat noses. Steatopygia was not marked, although quite a number of women had big thighs and buttocks. But this was not normal steatopygia. However, a few women with steatopygia were seen along the coast road to Elmina.

The skin of many of those who were of light brown colour had

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a golden undertone, unlike the colour found in mulattoes (Negro-White crosses), and this suggested some Bushman elements as well. A number of persons had high cheek bones and squarish jaws which suggested an Atlantic racial infiltration, perhaps through the Tuaregs from the Berbers. Many of the men with the most Caucasoid features and colouring were bald, and observation seems to suggest that baldness, although not necessarily confined to the Europoid stock, is more frequent in its occurrence among the Whites than among the Negroids.

As the announcements and rubrics in the Presbyterian Church were in English and the whole service in the Cathedral was in that language, it seems that the congregations of these churches contained a more than averagely literate cross-section of the population. Another interesting ethnological feature was that the tone of speech was not deep, such as is often found in the true Negro.

These observations suggest that there is a rewarding prospect for research in this direction. We are all familiar with the vertical ethno-genetic divisions whereby the differences between one tribal group or nationality and another can be shown. But it seems quite clear that a horizontal ethno-genetic segregation occurs in each group as well.

The occasional occurrence of some Cappoid as well as Caucasoid genes in the population would mean that many individuals would have lighter, often golden, skin colouring, more upright faces, narrower and bigger noses, narrower lips, and other features which are non-Negroid—as in fact they have.

It seems that the following theory may well be the most probable explanation of the presence of Cappoid genes in the population. The Bushmen were formerly spread over the whole of Africa except for the Niger-Congo regions of West Africa. With the end of the last Ice Age, when the Negroes were spreading from the Congo westwards (as well as in later times northwards towards Ethiopia), the Caucasoids (of Atlantic race) began advancing across that savannah which was later to become the Sahara Desert. Coming from the Nile and the Sudan at about the same time were Nilo-Hamitic peoples who, when crossed with the Negroids, gave rise to such peoples as the Fulani and the Hausa—although of course the former are the less Negroid, at any rate outside the towns. In the course of these movements of Negroes to the west and north, the Nilo-Hamitics coming from the east and overrunning the more northern elements of the Negroes, and the Caucasoids coming in from the north, it is likely that the Bushmen who were scattered across the Sahara savannah lands were driven into the arms of the Negroids, and so became absorbed by them.

This would account not only for the strong Cappoid elements found throughout some of the Negroid populations of the countries

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of West Africa, but also for the Caucasid elements displayed by Hamitic speaking tribes such as the Tuaregs which have seeped southwards into the Negroids. But it would not account for all the Caucasoid strains, particularly those found along the coastal belt of Ghana. These are probably of a much later date. It should be remembered that the Portuguese established forts along this coast from 1482, when Elmina was built. Later the Dutch took Elmina and built Fort Amsterdam. The Danes also had settlements, and they were followed by the British.

From these fortresses and settlements, in a region known to be "the White Man's grave" where White women were not settled, considerable miscegenation must have taken place. It is unlikely that anything different took place here than occurred in India where, as a result of Portuguese settlement at Goa, a mixed Goanese stock arose.

Besides the Caucasoid elements entering northern Ghana from Atlantic strains—either directly, or indirectly through such peoples as the Berbers and Tuaregs—there have also been Semitic elements, of a more Arab character, reinforcing the general penetration of Caucasoid elements. Sometimes quite Arab-like Moslems are found.

Leprosy is a scourge in Ghana as elsewhere in Africa and Asia. I have more than once referred to a probable genetic basis to the incidence of this disease. If it is genetic it is likely to have a racial relationship. In Ghana the lepromatous form comprises about 10 per cent of cases, the rest being tuberculoid. Since the lepromatous form occurs elsewhere among the lighter-skinned Cappoid types and the tuberculoid form is found among the darker Negroids, it is reasonable to suggest that the Negroids are more susceptible to the tuberculoid form of this disease, and the Cappoids, Monogloids and Caucasoids are probably more likely to contract the lepromatous type. At the principal Government leprosarium near Elmina, Dr Molesworth, the Senior Leprosy Officer of Ghana, told me that he believes it is a skin colour relationship: for instance, the lepromatous form comprises 67 per cent of cases in China. However, this is stating the same thing in different words, since the skin colour is a racial-genetic factor. It may therefore be said that the likelihood of contracting one type or another is influenced by racial traits. It is not surprising that the Negroids should be more susceptible to the tuberculoid form of leprosy, as their resistance to tuberculosis is also much less than that of the Caucasoids. Thus the percentage of lepromatous leprosy may well be a rough guide to the percentage of Caucasoid and Cappoid genes in Ghana, which may therefore be somewhere near 10 per cent.

Although large carvel built canoes are used in Senegal, here in

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Ghana we find dug-out canoes—often of huge proportions, up to about 25 or 30 feet in length—which are used with a kind of lug sail. This in itself is unusual, not only because the Negroids have never been a maritime stock but also because they never really knew how to handle sail. When they first saw European vessels tacking and sailing against the wind they thought it was magic. These craft appear to use the on-shore and off-shore winds, and so do not sail into the wind but run before it. Since some old prints of Elmina fort show canoes with sails it is clear they have been used in this way for a long time. The probability is that the use of sail was taught to these coastal canoe-using fishermen by the Portuguese.

Along the western coasts of Nigeria there are fisherfolk related to the coastal fishing peoples of Ghana, but they are distinct from the main tribe of the coastlands—the Yoruba—who do not engage in any seafaring activities. Nigeria has several main groups of tribes—the Yoruba in the Western Region, the Ibo in the Eastern Region, the Bini between them in the Mid Western Region, and the Hausa, Fulani and related peoples in the north. It is a composite state, since the southern languages are Negroid (that is Sudanic and—in the case of the Ibo—Bantu) but the northern peoples speak languages which are Hamitic in some degree or another.

It should be emphasised that the frontiers of the new states of Africa are those of the old Colonial territories—which had no ethnological bases at all. This is a fundamental weakness of Black Africa. A single tribe or people may be split up over two or more of these artificial states, and in most of them there are many distinct tribes speaking quite different languages. This accounts for the war some of these states (such as Kenya) have declared against "tribalism." An urgent need is felt to destroy the organic tribal structure in the interest of a new state nationalism. How far this can succeed remains to be seen. Even if it does succeed, to the extent of replacing tribal loyalties by allegiance to the state, the cultural loss and the loss of organic unity will be considerable. Moreover, the natural tribal leaders of the people are likely to be displaced and prevented from making their contribution to the growth of the state. In fact, these states might be expected to break up along their natural ethnic cleavage lines.

The Guinea Coast, stretching from the borders of Senegal to Nigeria, saw the development of considerable native states such as Ashante in the Gold Coast (Ghana), Dahomey in the Western Region of Nigeria and Yoruba, Benin in the Mid Western Region and Bini, and Nupe in north-western central Nigeria.

The Ashante, a fairly typical Negroid stock, are matrilineal, although they also have some patrilineal concepts. They had a

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paramount chief, or king, and provincial chiefs, as well as some form of aristocracy—which made possible the building of a stable organised state, in contrast to those areas where these developments did not occur and little stability was achieved.

In Dahomey the paramount king was even more powerful in the community than was his counterpart in Ashante. The Dahomians appear to be of more mixed and confused ancestry than the Ashante, having absorbed broken tribes from the north who had been disturbed by northern invaders.

Although these various native states had made considerable steps in organisation, handcraft, law, and so on, they were nevertheless barbarous in the extreme. Human sacrifice and cannibalism were practised on a large scale. Their methods of cultivation were backward and so was their technology, except so far as wood carving and metal working were concerned. In regard to these crafts, however, it should be borne in mind that all these Negroid peoples lay between two sources of cultural development. The first came from the north, through the Moors and Berbers, the Tuaregs, and the Fulanic and other Nilotic peoples of Hamitic association. The second came from the south, from the coastlands where the Portuguese, Dutch, Danes and ultimately the British and French established themselves. They received considerable inspiration from the Portuguese who were on this coast, at Elmina, as early as 1482. The carved or cast figures of this period and later show marked Portuguese influence, both in the forms of the figures and in the designs. These figures depict men in the uniforms of the Portuguese, complete with firearms; and the influence is seen continuing in the nineteenth century in the portrayal of bicycles in wood carvings. There is no doubt that the native population of this coast—or at least inland from it—has considerable aptitude for the plastic arts and working in wood and metals, but it would be unfair to the Portuguese and others from overseas, and to the Berber and Hamitic influences from the north, not to acknowledge that the inspiration came from them. A cogent piece of evidence of the effect of the Portuguese on the art of the region lies in the fact that the standard of artistic work fell away after the sixteenth century when the Portuguese influence waned.

In the north of these states, and of course further north across their borders, we come upon the Hamitic or Nilo-Hamitic tribes. They mainly inhabit the more open, savannah-like country which gives way ultimately to desert conditions in the Sahara—in contrast to the southern areas which formerly were dense forest lands with swamps near the rivers. This northern zone of the Guinea, Ivory and Gold Coasts, and Nigeria, is occupied by the Moslem Fulani and Hausa peoples, of whom the former have Emirates and the latter have kingdoms.

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The Fulani people, who are found from eastern Senegal to Chad, Northern Nigeria and the northern Cameroons, are Hamitic in speech and are probably to some extent of Hamitic (that is, Cushitic or Ethiopic) racial origin. Actually it might be better to describe them as Nilo-Hamitics, for they have absorbed much Negroid blood in the process of overrunning and conquering the Negroid tribes who formerly inhabited these parts. Some would even say that the Fulani were originally Caucasoid rather than Hamitic (that is, Cushitic). However, if the suggestion is correct that the Ethiopic stock is an ancient racial breed formed from a Caucasoid-Australoid cross, the Fulani have Caucasoid blood in any case.

The Fulani speak a language which is related to that of the Negroids as far west as Senegal (such as the Wolofs), as well as to the Bantu languages and Hamitic, but it is usual to call it Hamitic. Probably the Fulani were originally pastoralists, as many still are. They retain the probably original traits of the stock, such as non-Negroid hair, thin lips, straight noses and lightish skin. This latter character could suggest that, even if they were of Hamitic or Cushitic origin, a Caucasoid back cross also occurred at some stage—perhaps from Berber or Arab sources.

Besides the migratory pastoralists there are the partly settled Fulani who have almost given up nomadism but occasionally return to it. Finally there are the settled Fulani. However, very often they may be nothing more than Fulanised Negroes, since they are clearly much more Negroid than the nomadic Fulani.

It would seem, therefore, that both racially and linguistically the Fulani show assimilation of Negroid and Hamitic elements. As regards their speech, the Fulani seem to provide another instance of the blending of Sudanic with Hamitic to produce a language with Bantu affinities. The Bantu parallels of the Nuba language may also come from some contact between the Sudanic and neighbouring Hamitic languages, as they extend from the eastern Sudan towards the Nile.

Besides the Fulani, the Hauso also inhabit these northern parts. They speak a Hamitic language, and are a people of mixed origin who were conquered by the Fulani. Despite the diversity of origins of those speaking Hausa, the over-all type is Negroid. However, as they are less prognathous and have narrower noses than the typical Negroes, it is clear that they have genes from non-Negroid stocks such as the Hamitics or Ethiopics. In addition some of them at any rate have Caucasoid genes, as some look like dark and slightly Negrotised Arabs.

A point which should be noted in general is that the more Negroid strains appear to be more muscular than such stocks as the Hausa which have admixtures of Hamitic or Caucasoid blood.

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The principal settlements of the Hausa are at Sokoto, Kano, Katsina and Zaria, where they have Muslem Emirates. According to tradition, their kings are descended from the kings of Baghdad, and this would suggest some Caucasoid element at least in their royal ranks. It should be remembered that the influence of both the Caucasoid stock and the Hamitic racial breed on the ethnology of West Africa has been of considerable significance.

In attempting to understand the ethnology of Africa it should be realised that the Cappoids (probably Bushmen) occupied what is now the Sahara, and south of them from Senegal to the Nile were the Sudanic Negroids. With the occurrence of desiccation in the Sahara, and the southward movement of Caucasoids from the Mediterranean and the north west Atlantic coast of Africa, the Bushmen were trapped, both in West Africa and further eastwards in the Sudan, between the Caucasoids and the Sudanic Negroid block—with which in the end they mingled. This gave some of the Negroes their particular traits—steatopygia, epicanthic folds, short stature, yellowish coppery skin colour, and mesaticephaly.

The oncoming Hamitic speaking Caucasoids, such as Moors, Berbers and Tuaregs, overran the northern Negroid areas at the same time as Hamitic speaking Ethiopics or Cushites moved in from the east and overran the Negroids immediately south of the arid zone. This led to the Hamitisation of the northern areas of West Africa, and the addition of Caucasoid as well as Hamitic or Ethiopic genes. The result of this in some areas has been the evolution of Sudanic languages with certain resemblances to Bantu. This suggests that the Bantu languages may have arisen from similar conditions which occurred when the population explosion sent the Negroids on their way from the Congo to Ethiopia, before they were driven south on the eastern side of Africa where they became the Bantu proper.

Not without significance from the end of the fifteenth century onwards was the arrival of the Europeans, who built forts and castles all along the Guinea, Slave, Ivory and Gold Coasts. This not only stimulated the development of the civilisations of the native states which had emerged in such places as Ashante, Dahomey, Ife, Benin and Nupe, but brought additional Caucasoid genes to these areas. As a result Caucasoid genes are present in the populations of this region, particularly amongst people in positions of leadership or in classes which are beginning to form élites. Although the figures are guesswork it seems not improbable that the populations of these coastal areas may be genetically as much as 10 per cent Caucasoid, $2\frac{1}{2}$ per cent Cappoid and probably also about $2\frac{1}{2}$ per cent Hamitic. In other words they may be about 85 per cent pure Negroid.

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It will be seen that the ethnology of Africa in many respects is in sharp contrast to that of Europe—where the entry of Negroid genes has been restricted. Only in places like the Algarve in Portugal, where Negroids were settled, and Lisbon and its environs where Goanese (Caucasoid crosses with Indians who themselves were probably Caucasoid-Australoid crosses) are found, have any significant non-Caucasoid stocks infiltrated—apart from certain areas in England and France where Black strains have settled in modern times. In America the results of miscegenation have passed into the Negroid and not into the Caucasoid communities. The Europoids tend in this way to get rid of the results of cross-breeding, and so the main Caucasoid strains remain substantially free from intermixture. The same fate may well befall Black-White miscegenation where it occurs in Europe.

In Africa the Caucasoids have been either Berbers, Arabs or Europeans, and have invariably played an aggressive part as conquerors, traders or explorers. The Hamites have also performed a similar rôle. The Negroids have thus become widely crossed with other stocks, while their own aggression against the Cappoids has resulted in their having absorbed some of that strain. Probably the most striking difference between Europe and Africa is that non-Caucasoids are unusual in Europe but non-Negroid traits are quite common over wide areas in Africa

In assessing the Negroid content of African populations it is essential not to be confused by colour—since the Hamites are also black—but to concentrate on truly Negroid features such as the tendency towards a bulging forehead combined with prognathism, thick everted lips, broad flat nostrils, and a close mat-like formation of the hair. It is also essential to distinguish between steatopygia proper and merely big bulk and fat hips and buttocks, although so many use this term to describe the latter. In some places Negro women in the richer classes are still fattened deliberately—even if not as forcibly as the wives of a king in Uganda who were fattened until they could not stand and were beaten if they refused food! All women, especially from middle age onwards, who feed well and do not take exercise become fat-thighed—as is often seen in Mediterranean countries. But the almost shelf-like projection of the buttocks properly described as steatopygia appears in girls before they become fat. This is a common feature of the Bantu, as might be expected in view of their absorption of so much Cappoid blood, but it is not anything like so evident in the Negroids of West Africa.

The tendency towards broad skulls in certain parts of Africa is usually attributed to the occurrence of mutations. However, it seems more economical of the facts to attribute it to the Cappoid

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blood which has been absorbed. If, as seems likely, the Cappoids arose from an Australoid-Mongoloid cross, with the later addition of some Negroid strains in the Bushmen and some Hamite (Caucasoid-Australoid cross) elements in the Hottentots, this Cappoid blood must have contained brachycephalic elements at an earlier period although these have become greatly reduced by random or natural selection in the Cappoids of our times.

PROFESSOR RENATO BIASUTTI

Renato Biasutti, geographer, ethnologist and anthropologist of world-wide renown, died in Florence after a short illness on the 3rd of March 1965. He was born at San Daniele del Friuli, Udine, on the 22nd of March 1878, and studied in Florence under the guidance of Giovanni Marinelli. He was appointed Professor of Geography at the University of Naples in 1913 and at the University of Florence in 1927. He was a Member of the Accademia dei Lincei—in 1951 he was awarded its National Prize—and a Fellow of many scientific institutions, such as the Societies of Science, Literature and Arts in Naples and Turin, the Geographical Associations of Italy, Berlin and Buenos Aires, and the Anthropological Societies of Florence, Rome and Paris. He was also an Honorary Fellow of the Royal Anthropological Institute of London.

In 1913 he was co-founder of the Committee for Human Paleontological Research, which in 1927 became the Italian Institute of Human Paleontology.

Outstanding among his studies in physical and morphological geography were *Le Salse dell'Appennino Setentrionale* (1907) and *Morfologia e Idrografia della Terra d'Otranto* (1911). Although temporarily laid aside, these studies re-emerged in the wide synthetical outlook of *Il Paesaggio Terrestre* (1947, 1962).

Still in the sphere of physical geography, Biasutti devoted his particular attention to the aspects of this science most closely connected with the life of mankind, very early writing two concise notes on quaternary phenomena (1911), and subsequently publishing studies, notes and reviews on the evolution of the Hominidae (1912), the prehistoric utilisation of caves (1930) and the earth's occupation by mankind (1943).

Another more specific aspect of the relation between man and the earth was taken into consideration by Biasutti in three studies on agricultural settlement in Italy (1932) and in Tuscany (1938, 1952). These studies made him the leader of a school.

The problem in which Renato Biasutti was most deeply interested from the beginning of his scientific activity, however, was the question of man considered from the standpoint of his physical and cultural variations.

As a Fellow of the Italian Society for Anthropology, Ethnology and Comparative Psychology (from 1903), and Paolo Mantegazza's assistant,

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he published two notes, "Problemi Vecchi e Idee Nuove circa l'Origine degli Arii" (1903) and La Classificazione delle Razze" (1904), on the development of a statistical racial conception. But soon after this early essay on general problems he devoted himself to analytical and specific studies. A complete list of all these studies would be too long but they included *Crania Aegyptiaca* (1905), *I Primitivi Austroasiatici* (1907), *I Tipi Somatici nelle Popolazioni dell'Alto Indo* (1924, 1934), *I Tebu Secondo Recenti Indagini Italiane* (1933), *Reste alter Rassenelemente in den Oasen der Sahara* (1935) and *La Posizione Antropologica dei Berberi* (1949). At the same time Biasutti also improved some scientific instruments of synthesis, such as maps showing the geographical distributions of the different types and the intensity of the anthropological characters, as well as the analysis of these characters, with constant reference to the geographical environment. In this connection three monographs may be particularly cited: *Alcune Osservazioni sulla Distribuzione Geografica dell'Indice Cefalico e dei Principali Caratteri Craniometrici* (1910), *Situazione e Spazio delle Provincie Antropologiche nel Mondo Antico* (1906) and *Studi sulla Distribuzione dei Caratteri e dei Tipi Antropologici* (1912).

As a result of these preparatory studies Renato Biasutti was able to write his greatest work, *Le Razze e i Popoli della Terra,* the first edition of which was published in 1941. He was working on the fourth edition, and had already revised Volume I and Volume II, when he died. Professor Biasutti attributed much of its inspiration to Ratzel and Deniker, and it was written in collaboration with several leading scholars. Essentially, however, it is Renato Biasutti's own work, a kind of portrait of himself, in which his mind and his heart are reflected.

In *Le Razze e i Popoli della Terra* topography and the distribution of anthropological characters assume brighter colours; conceptions only sporadically arising from analytical studies are intertwined here into a unitary web, and the problem of the classification of human races, one of the focal points of the work, assumes a more actual significance.

His suggested classification of human races is established on a morphological-zoological basis, but takes into due account correlations with the geographical and anthropological environment. Only the surviving races of mankind are considered in this great work, with the possible exception of interesting references to the fossil forms of the Upper Palaeolithic which are likely to mark the beginning of the recent racial divisions. In this schema the present forms are referred to two "primary cycles:" a boreal and an equatorial cycle. Two "cycles of derived races" (Ethiopian-Palaeoindian and Pacific-American) appear to have formed through contacts between the two primary cycles, with the direct or indirect mediation of environment, according to a process concerning which Biasutti develops his often expressed ideas on human metamorphism.

Obviously the death of Renato Biasutti represents the loss of a mind full of knowledge and endowed with rare plasticity in facing and solving the problems posed by science.

RAFFAELLO PARENTI.

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READING ACHIEVEMENT OF WHITE AND NEGRO PUPILS IN CERTAIN GEORGIA SCHOOLS

By BERNICE COOPER

The present report is a summary of a study sponsored by Statistical Services, a co-operative agency of the College of Education, University of Georgia, and the Georgia State Department of Education. The objectives of the investigation were to determine the present level of reading achievement of pupils in certain Georgia schools and to compare the level of achievement of White pupils with that of Negro pupils.

DATA USED IN THE STUDY

Results of the reading section of the California Achievement Test Battery (Forms: W, X and Y; Levels: elementary, junior, high and advanced) administered to pupils of grades 4 to 12 during the academic year 1958-1959 were used in the study. The data were secured from the Testing and Guidance Services, Division of Instruction, State Department of Education, and were limited to test results in those schools of the state which had secured the test-scoring services of that division. Forty-two of the 159 county systems and eight of the thirty-eight independent systems were represented in the study. The systems included vary in size, geographical location and degree of urbanization. Although a representative sample cannot be positively claimed, it is believed that the data of the study adequately represent the state.

The data were limited also to the achievement of pupils in grades 4 to 12 and the total population available was included in the study. The number of cases ranged from 129 Negro twelfth-grade pupils with a vocabulary achievement score to 4012 White fourth-grade pupils with a reading comprehension score. The scores of more than thirty thousand pupils were included in the analysis. The number of cases was adequate for the purposes of the study, and the findings are indicative of the performance of other pupils in the state.

ORGANIZATION AND TREATMENT OF DATA

The reading section of the California Achievement Test is divided into two subscores—vocabulary and comprehension—but

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TABLE I

COMPARISON OF ACHIEVEMENT IN READING COMPREHENSION OF WHITE AND NEGRO PUPILS IN GRADES 4 TO 12

	WHITE					NEGRO					
Grade	Systems	Pupils	M	Range	SD	Systems	Pupils	M	Range	SD	Mw–Mn
4	23	4012	4.6	3.2- 6.0	1.4	15	1521	3.3	2.2-4.4	1.1	1.3
5	19	3337	5.6	4.2- 7.0	1.4	9	621	3.7	2.7-4.7	1.0	1.9
6	20	3053	6.2	4.6- 7.8	1.6	10	861	4.2	2.9-5.5	1.3	2.0
7	22	3708	7.3	5.4- 9.2	1.9	16	1834	5.8	4.7-6.9	1.1	1.5
8	20	2332	7.5	5.5- 9.5	2.0	11	947	6.0	4.7-7.3	1.3	1.5
9	13	1694	8.7	6.7-10.7	2.0	9	1274	6.1	4.7-7.5	1.4	2.6
10	16	2004	9.3	7.4-11.2	1.9	10	567	6.9	5.4-8.4	1.5	2.4
11	13	1296	10.3	8.1-12.5	2.2	9	419	7.0	5.4-8.6	1.6	3.3
12	9	733	10.3	7.9-12.7	2.4	4	132	7.2	5.7-8.7	1.5	3.1

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TABLE II

COMPARISON OF MEAN GRADE PLACEMENT AND MIDYEAR POINT OF REFERENCE IN READING COMPREHENSION OF WHITE AND NEGRO PUPILS IN GRADES 4 TO 12

Grade	Midyear Point of Reference	WHITE				NEGRO			
		Systems	Pupils	M	Mean–Midyear Point of Reference	Systems	Pupils	M	Mean–Midyear Point of Reference
4	4.5	23	4012	4.6	0.1	15	1521	3.3	−1.2
5	5.5	19	3337	5.6	0.1	9	621	3.7	−1.8
6	6.5	20	3053	6.2	−0.3	10	861	4.2	−2.3
7	7.5	22	3708	7.3	−0.2	16	1834	5.8	−1.7
8	8.5	20	2332	7.5	−1.0	11	947	6.0	−2.5
9	9.5	13	1694	8.7	−0.8	9	1274	6.1	−3.4
10	10.5	16	2004	9.3	−1.2	10	567	6.9	−3.6
11	11.5	13	1296	10.3	−1.2	9	419	7.0	−4.5
12	12.5	9	733	10.3	−2.2	4	132	7.2	−5.3

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only the latter is included in this report. Achievement in comprehension is analyzed by grade and race. Presentation of the data is made in terms of means in grade placement based on national norms and standard deviations from those means. For comparative purposes a point of reference was needed. Since the tests were administered on different detas during the academic year, midyear was selected as the point of reference. Thus, the actual achievement of fourth-grade pupils was compared with 4.5 as the midyear point of reference, the achievement of fifth-grade pupils was compared with 5.5, and so on.

COMPREHENSION ACHIEVEMENT

A comparison of the comprehension achievement of White and Negro pupils in grades 4 to 12 is shown in Table I. It may be noted that at every grade level the achievement of White pupils in reading comprehension exceeded to a considerable degree the achievement of Negro pupils. For example, the mean grade placement for White fourth-grade pupils was 4.6 as compared with 3.3 for Negro pupils, or a difference of 1.3 grade levels. In general, the differences between the two groups tended to be greater at the higher grade levels with the greatest difference, 3.3 grade levels, occurring at the eleventh-grade level.

The standard deviation of the scores indicated, at every grade level, a wider range of achievement in reading comprehension among White pupils than among Negro pupils. The range in variability was not only greater among White pupils than among Negro pupils but there was generally an increase in variability at the upper grade levels for both groups, although the variability was more pronounced for White pupils.

Table II shows a comparison of the mean grade placement with the midyear point of reference for the White and Negro pupils. From this Table it may be observed that the mean grade placements in reading comprehension of White pupils exceeded slightly the midyear point of reference in grades 4 and 5. At the other grade levels, from 6 to 12, there was a lag between achievement and the point of reference which ranged from 0.2 grade levels at the seventh-grade level to 2.2 grade levels at the twelfth-grade level. At no grade level did the Negro pupils achieve the midyear point of reference in reading comprehension. The lag between achievement in comprehension and the point of reference for Negro pupils ranged from 1.2 grade levels at the fourth grade level to 5.3 grade levels at the twelfth-grade level. In general, the difference between the achievement and the midyear point of reference tended to increase with successively higher grades for both White and Negro pupils.

The gain in reading comprehension for the eight years of school

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was greater for White pupils than for Negro pupils. A mean grade placement of 4.6 at the fourth-grade level as compared with 10.3 at the twelfth-grade level indicated a gain of 5.7 grade levels for White pupils as compared with a gain of 3.9 grade levels for Negro pupils from the mean grade placement of 3.3 to 7.2.

SUMMARY

The finding that at certain levels pupils made little or no progress in reading comprehension is significant. The White pupils made the smallest gain from grades 7 to 8, and no gain from grades 11 to 12. The Negro pupils made the least amount of gain from grades 8 to 9 and 10 to 11. Why do the smallest gains occur at these levels? More study and research need to be made of these crucial years to determine the forces which resulted in negligible growth in reading achievement. The achievement of pupils at grades 7 to 9 may be affected by the psychological problems of adolescence. Or perhaps the higher percentage of slow pupils promoted to these grades adversely influenced the average achievement score.

The Ruggles Gates Chair in Biology

Professor W. B. Stallworthy has been appointed the first Ruggles Gates Professor of Biology.

This new Chair in Biology at Mount Allison University was endowed by our former Honorary Associate Editor, the late Professor R. Ruggles Gates, and will be a permanent memorial to his great contribution to the human biological sciences.

Mount Allison University has also announced the inauguration of the Gates Memorial Collection, containing his works, papers and personal books.

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ENVIRONMENTALISM

SCIENTIFIC 'ACHILLES HEEL' OF COLLECTIVIST TOTALITARIANISM

By WILLIAM FLAX

I

"To our reproach," wrote Thomas Jefferson in his *Notes on the State of Virginia,* first published in 1782, "it must be said, that though for a century and a half we have had under our eyes the races of black and of red men, they have never yet been viewed by us as subjects of natural history."[1] We would suggest that after the passage of almost two additional centuries the time has come, not only for Americans but for Western man in general, to consider prevailing attitudes on racial matters from an empirical standpoint at last; to decide after careful deliberation whether a popular aversion to what may be loosely defined as the "race issue" is really as practical, idealistic, ethical or moral as is commonly imagined: to determine, indeed, whether the resulting social and political tendencies, now apparent on four continents, can be justified in fact by any empirical observation.

In view of the terrifying chaos which prevails in the wake of present day applications of current racial theories both in America and elsewhere around the world, it has become morally mandatory that the still uninvolved men of good intentions and normal intelligence overcome their aversion and re-assume responsibility for their own society. The obvious place to begin their new involvement will be with a re-examination of those theories being thus applied to the practical situations of man's relationship to man, to the end that tranquility and justice may again obtain, as they manifestly do not today, for whatever reason.

When we look again at the question of "race," freed from the prejudice inherent in prevailing dogma by the beacons of common sense and past human experience, we find we are concerned with even broader questions. Call it the old "nature-nurture" argument, if you will, in our quest for the figurative taproots of human nature we will deal, finally on the merits, with the environmentalist

[1] University of North Carolina Press, Chapel Hill, 1955, page 143. (Published for the Institute of Early American History and Culture at Williamsburg, Virginia).

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equalitarianism which has underlain every major collectivist movement in the world since the French Revolution and the anarchy it wrought.

The reluctance of many to become involved in racial controversy, while allowing policy on surely the most basic of all domestic issues to be determined by persons abhorrent in every other ideological particular,[2] but emphasizes a major fallacy underlying much of Western public thought today—the implied assumption that the mere recognition of human differences either in law or custom, whether in the form of segregation in America or separate development of vastly different peoples in Southern Africa, is, by some mystique, immoral. It is this theoretical misconception—rooted in the very failure Jefferson so trenchantly condemned, and unsupported either by a careful re-examination of Western theology or by any empirical evidence from the life sciences—to which we would principally address our argument. For it is because they are purblind in this fallacy that many repeatedly fail to see "the forest for the trees:" to wit, ignore the veritable "Achilles Heel" of all forms of Collectivism; the common hypothesis of Socialism, Communism, Fascism and The Great Society; that environment makes the man, not man his environment; that we are only so much putty for the State to work with, to remold in the interest of a better tomorrow.[3]

II

Many, intimidated or confused by equalitarian claims on the race question, have failed to perceive that the self-same scientific fallacy underlies all of the major ideological positions aimed at eroding or revolutionizing the traditional values of Western societies, whether in the campaign for world government, the drive to abolish capital punishment and hamper effective law enforcement, the demands for progressive taxation and other redistribution of wealth schemes, or the forced mingling and social acceptance of different races. To the modern collectivist, men, nations or races which have failed in the competitive struggle are "underprivileged," "oppressed" or "deprived;" criminals have not so much wronged society as been wronged by it; those who have succeeded are always the "exploiters" of the failures.

In his notorious propaganda exercise assaulting American race

[2] For example, one can observe the pro-Viet Cong activities of the same persons who are leading the "Civil Rights" Revolution in present day America.

[3] The philosophical consort to the collectivist concept that all men belong to the State, to be used in whatever way, to whatever end, the Governing force directs.

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relations,[4] Gunnar Myrdal, the Swedish Marxist, admits on page 83 that a rejection of environment, as the ultimate determinant of human nature, is not essential to the conservative or traditionalist position. Certainly we could still abhor increased governmental interference in the social and economic affairs of men, even if we believed that men were merely products of their environments. But Myrdal is strangely silent on the converse: for it must be obvious that Marxism could never grant that God-given natures of men determine, in reality, their environment, and still maintain any vestige of a rational philosophy.

An equalitarian environmentalism, which denies any natural superiority to those who succeed under freedom, is the *sine qua non* for any totalitarian theory which seeks power in government to re-make the social and economic circumstances of men. Without such a theory the collectivist movements of our time are reduced merely to a series of conspiracies to punish excellence and deny to mankind its highest potential. That is a little harder to sell than slogans proclaiming "equality," "justice" and the "brotherhood of man."

When the fundamental issue is once perceived it will be better appreciated how readily the active revolutionary can skip from integration to interference with the ownership of private property, or the rights of inheritance, or the appeasement of a Marxist Dictator in Ghana or North Viet Nam. We will know why Katanga had to be crushed by those who demanded "self-determination" for Algeria and Northern Rhodesia. It will become clearer why from pulpit, news stand, television and movie screen the police are increasingly the "villains," the criminals the "victims," and the prosecuting attorneys symbols of corruption and "exploitation."[5] It begins, at last, to dawn why newspaper

[4] *An American Dilemma,* Harper, New York, 1944. The objectivity of this study (financed by the Carnegie Foundation) can be judged by the long acknowledged list of Communist-Fronters who worked thereon. (Even after giving several individuals, where there was a possibility of name confusion, the benefit of the doubt, this author still found no less than 38 of the 110 persons acknowledged by Myrdal to have helped in his study on pages x and xi of the "Author's Preface" to have already achieved the recognition of a Congressional Committee for Communist, pro-Communist or Communist Front activity, *before the end of 1944.* These 38 had accumulated 302 separate citations in this connection in just one source, Special Committee on Un-American Activities, House of Representatives, 78th Congress, *Appendix—Part IX, 1944!* Their subsequent activities in many cases would be found to dwarf that statistic. This group, including identified Communists, contributed 29 (56.9 per cent) out of the 51 listed personages with whom Myrdal consulted in planning his research).

Mrs Esther Cooper Jackson records in her book, *This Is My Husband* (1953), on page 24, that her husband, James Jackson, America's leading Negro Communist, was confirmed in Communism by the work he did on the Myrdal project.

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coverage is so lavish anytime a White man slugs a "Civil Rights Worker" in the American South, while the endless knifings of White children and the molestation of White teenagers in the American North go unreported.[6] And it no longer will surprise us that every protesting voice must be labelled "bigot" and orally encrusted in imaginary "hate." (It is tragic we are so easily intimidated into a silence which endangers the freedoms and progress of all, Negroes no less than Whites).

III

But recriminations will avail us little. Most of those engaged in such distortion have consciences as clear as those of us they repeatedly assail. Do not the "scholarly" textbooks, currently in vogue, substantiate all their prejudices? Does not every study made by one with "social conscience" or one "committed to mankind" "prove" environment the ultimate determinant of human nature? Are not "human rights more important than property rights?"

There is not space in an article of this sort to expose, definitively, all the environmentalist foibles so, observing again their inter-relationship, we will return to the greatest of these, treading where it has been alleged the Angels are afraid: the mythological view of race prevailing in America and other countries today; the notion that racial differences are skin deep and unimportant. Since in America, in Southern and Central Africa, and increasingly in Western Europe, race relations boil down, basically, to White and Negro relations, we will confine our discussion to these.

American society in the 1960's, North and South, is being forcibly integrated into a revolutionary mold by a Central Government which loudly proclaims, both by word and implication, its belief in the absolute equality and similarity of ability, regardless of race. In country after country in Africa a White minority is being subjected to Negro rule under mob-wielding Negro totalitarians who cannot or will not recognize any inherent difference in human types. As it must be self-evident that nothing built upon a lie can long remain of value to anyone, it becomes of

[5] The only exception to this seems to be where a new law, designed to revolutionize American society, has been passed in Washington. In that instance the media are all for strict enforcement. It would appear a desire to live as one's fathers lived is a much worse crime today than are rape and murder in the eyes of some of these superlative people.

[6] As do the "idealistic" acts of some of those same "Civil Rights Workers," for instance when, as recently in Montgomery, Alabama, they establish an integrated (by sex) open-air public rest room in the front of the State Capitol.

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paramount importance that we ascertain the validity of the premises of those who direct these revolutions.

The exponents of environmentalist equalitarianism have been so fanatically engaged in "not discriminating" against men because of the superficial "color of their skins" that they have collectively over-looked the profound differences which do exist between the separate races of mankind: differences which, coming from God, cannot, by definition, be considered evil. But those who deny significant hereditary differences between the races would be hard put, we would suggest, to explain what environmental factor or factors have enabled the two or three per cent of America's college population who are Negro to dominate the world's short distance track and field sports, in recent decades, while simultaneously failing almost completely in the distance events? Is it really "bigotry" to say that God has given the Negro greater potential as a sprinter than the White? Does the failure of some of the environmentalist textbooks to mention the fact change the phenomenon, long noted by anatomists, that Negroes on the average have a decidedly longer heel than Whites?

What environmental factor enables the one per cent or so of the enrollment at the major athletic-oriented colleges in America, who happen to be Negro, increasingly to dominate American basketball?

How dare these pseudo-friends of the Negro deny him his natural racial pride in these commendable accomplishments! (thereby, themselves, denying the Negro a possible defense against the *one* type of environmental factor which can be demonstrated, as a by-product of integration, to effect adverse personality development: the development of an "inferiority complex" as a result of inability to compete in White areas of excellence).[7] How dare they go on to reduce the whole of us into a mass of statistical putty, by assuming that there are likewise no hereditary differences in the qualities of the mind?

IV

The case for racial similarity and equality of hereditary mental potentialities and propensities, we have suggested, is based upon an absolute absence of any empirical evidence supporting the loudly proclaimed conclusions. Apart from the wild assertions of the environmentalists, the only argument actually presented is

[7] See A. James Gregor, "The Law, Social Science, and School Segregation: An Assessment," *Western Reserve Law Review*, September 1963, pp. 621-636, especially pp. 633-636; Clairette P. Armstrong, "Psychodiagnosis, Prognosis, School Desegregation and Delinquency," THE MANKIND QUARTERLY, Vol. V, No. 2, October-December 1964, pp. 63-80, especially pp. 76 and 77).

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always by exception and in mitigation of the seemingly overwhelming array of evidence against equality.

What sort of an argument, logically, is that to over-turn the Southern school systems or justify the use of special legislation, in America North and South, because one race or the other does not do as well in this or that area of human endeavors? What sort of a justification does it offer for the subjugation of a civilized minority in Africa to Marxist barbarians chanting "one man—one vote" slogans? *It is the only case the collectivist has!*

The case against racial equality, on the other hand, encompasses many academic disciplines and a myriad of materials, all pointing inevitably to the same conclusion:

> History, Ethnology and Anthropology, in the comparative achievements, failures and parallel evolution of human races through the centuries and millenia;
>
> Anatomy, in the differing structures of the human body, and particularly of the human cranium and the human brain;
>
> Psychology, in the results of 50 years of intelligence testing in almost every section of the globe, and in studies of the different propensities of various groups;
>
> Genetics, in the studies of the frequency of selected levels and types in different racial stocks, and in the comparative achievements and aptitudes of racially mixed types throughout the world;
>
> And even the usually corrupted field of Sociology, in the comparative reactions of different races to social stimuli of varied sorts.

For, whether you are discussing the comparative success or failure of different races in the founding of great civilizations, their ability or lack of ability to retain and utilize skills imparted to them by others, their relative ability to adapt themselves to alien cultures, or a hostile environment, or the *more* or *less* highly evolved structure and shape of their brains, you come to a conclusion no different than you would if you merely studied the results of intelligence tests,[8] or compared the percentages of geniuses and

[8] In addition to the general findings of modern psychologists in this area, it is also interesting that as long ago as 1782 Jefferson went beyond the "general" and noted the greater orientation of the Negro brain to the memory function, rather than those necessary for abstraction (*Notes on the State of Virginia, op. cit.*, p. 139), which has since been confirmed repeatedly by modern intelligence tests. (See Audrey M. Shuey, *The Testing of Negro Intelligence*, J. P. Bell, Lynchburg, 1958, pp. 25 and 106). Since Jefferson's observations, made at the same time, of the Negro's physical endowments were rendered obsolete even before 1850 by the improved environment of the Negro (see J. C. Nott and G. R. Gliddon, *Types of Mankind*, Lippincott, Grambo and Company, Philadelphia, 1854,

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dullards among the different races. You would independently reach exactly the same conclusion if you approached the subject by comparing the races and their intermediate types in all the different mixed-racial countries of the world, and observed how little differing environments altered the resulting relative positions of the types examined.

There is only one reasonable explanation for such widely varied approaches leading inexorably, and *independently*, to the same conclusion. And this independent confirmation, not any of the individual disciplines involved, provides the real case against equality.

As a practical, logical, proposition the long continued controversy over whether races differ significantly in hereditary potential is over. Those who continue to endeavor to frustrate socially responsible scientific inquiry into the precise nature and extent of those differences, obviously extant, are not engaged in the cause of man's betterment or the solution of man's problems.

Those who pretend that those problems of our times which derive from human differences will be solved by their not becoming involved therein, should deceive themselves no longer. The mythical ostrich, his head buried in the sands of self-inflicted ignorance, merely avoided his chance for salvation.

APPENDIX

ANTI-SOCIAL TENDENCIES AND RACE IN AMERICA

It has been observed that the real case against the equalitarian-environmentalist argument by exception and in mitigation, on the question of innate racial differences in mental capacity, lies not in the evidence from any particular discipline but in the independent confirmation of the same result by, perhaps, a dozen separate approaches, some concrete and some abstract. In dealing with questions of the causal relationship between race and various types of anti-social, immoral and amoral behavior, the environmentalist turns from an argument by exception to one almost completely in mitigation, one could almost say an argument by "excuses." The exponents of the theory under review have different names for it, but basically the contention is that cultural or social deprivation provides the factor distinguishing the anti-social from the social.

To be more specific, the proposition is set forth that if the Negro in America produces four or five times as much crime, or eight to ten times as much illegitimacy, per capita, as does the

p. 260; and Frederick L. Hoffman, *Race Traits and Tendencies of The American Negro,* MacMillan, New York, 1896, pp. 53-55), we can observe how relatively less pliable are his mental traits. If the physical differences are still significant, how much more so are those of the mind!

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White, the sole explanation lies in his poorer environment, his cultural disadvantage, which it is held springs not from *his* failures but from White oppression. The Negro's environment is considered a reminder of White "guilt," for which the Negro himself is not responsible. It is held to be White society's duty, even before it is the Negro's, to improve that environment.

In order to test the empiric validity of this theory we have compiled a series of tabular projections of the incidence of certain anti-social tendencies (from a Caucasian standpoint) among American Negroes, expanding the inquiry from the usual year and place approach outward to encompass the dimensions of time and space; perhaps, in a sense, somewhat analogous to our independent confirmation approach to the broader questions of general differences in innate mental capacity.

Tables I to V show the incidence of Negro crime in relation to the incidence of White crime, as reflected by commitment to prison for major offenses, both for the United States as a whole and in the two dominant States in the most equalitarian-oriented, North-Eastern section of the Union.

The non-American reader is cautioned against trying to postulate precise mathematical relationships from these Tables for the following reasons:

1. The enumerators of the data, not always even the same governmental departments, have changed their classifications through the years.

2. Apparently comparable data is not strictly so, because it does not reflect the increased tendency to put first offenders on probation in many American States.

3. The non-Negro population in America includes a number of races other than White which are sometimes categorized with the Whites and sometimes with the Negroes. The general census figures do not give these factors uniform treatment from year to year, nor do the crime census figures. (The 1930 Census, for example, was the only census where non-Caucasoid Mexicans were actually separated from the White totals in the classification of the general population. The significance of the inclusion of the more crime-oriented Mexicans in the White prisoner totals for other years is difficult to gauge, but a recalculation of the data in line 4 of Table III to obtain a Negro per capita to White per capita commitment ratio, rather than the Negro per capita to non-Negro ratio shown

$$\frac{\text{Negro Prisoners}}{\text{Negro Population}} \div \frac{\text{White Prisoners}}{\text{White Population}} = R$$

results in a ratio of 3.37 rather than the 3.30 appearing in the Table).

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4. Except for the line 15 data in Table V, we have found no satisfactory way of isolating the increasing crime contribution of only partly caucasoid Puerto Ricans reflected in the White totals.

5. Mulattos, quadroons and octoroons, as well as intermediate grades and even some lesser grades where the Negro element is still visible, are all classified as "Negroes" in the United States.

6. The ratios, for the most part, are calculated either on the basis of Negro to non-Negro or on the basis of non-White to White (admittedly too general and over-simplified, while tending to smooth out racial patterns).

7. The data presented were culled from much that might have been offered, as being in the opinion of the *reviewer* most representative of the general trends and most consistent in the bases of of categorization from year to year. The Negro to non-Negro ratios would have been raised considerably had we chosen to upgrade the seriousness of the criminal activity reflected.

For illustration, the Negro percentage of the male prison population in line 2 of Table I would have risen to 36.14, from the 31.61 shown, had we tabulated only those prisoners sentenced to a term of at least one year's duration. (The equivalent line in Table II, so tabulated, would have shown Negroes in a small majority). Negroes comprised 39.24 per cent of those sentenced to prisons and penitentiaries in the United States in 1910, a percentage far exceeding the 32.92 (Table III, line 2) who were in the combined prison and reformatory totals. (A reformatory sentence usually reflects a lesser crime or mitigating circumstances).

In more recent times this factor has been no less pronounced. Negroes have comprised a clear majority of those convicted of murder and non-negligent manslaughter in the United States for some years (54.61 per cent for all States except Georgia and Michigan in 1950).[9] Of all prisoners executed under civil authority in the United States from 1930 to 1964, 53.6 per cent were Negroes.[10] And the slightly higher Negro to non-Negro ratios (evident in the three Continental Tables), in computations of

[9] See U.S. Department of Justice, Bureau of Prisons, *National Prisoner Statistics, 1950,* Leavenworth, Kansas, 1954; for even higher rates see same Department, *National Prisoner Statistics,* "Characteristics of State Prisoners, 1960;" Same Department, Federal Bureau of Investigation, *Uniform Crime Reports* for 1958, 1959, 1960, 1961, 1962, 1963 and 1964, Washington. These latter show arrests (not convictions) by race for a composite of various reporting areas. Because the sample has in the past varied greatly from year to year, this data has not been susceptible to the sort of tabular projection we have used in this study.

[10] U.S. Department of Justice, Federal Bureau of Prisons, *National Prisoner Statistics,* No. 37, April 1964.

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prison population at any given time, compared with those of persons committed to prison in any given year, partly reflect the longer sentences received by Negro prisoners for more serious offenses.

Notwithstanding the above detailed limitations, Tables I to V demonstrate certain general trends useful in evaluating the arguments of equalitarian environmentalists. Negro crime as a proportion of all crime, it can be noted, had begun finally to decline in the United States just prior to the era of Prohibition (1920 to 1933), and the results of this decline were evident during the course of that legislated social "experiment."[11] This fall in the Negro proportion of measurable crime from 1910 to 1932—the percentage of prisoners received, which was 22.38 in 1930 (Table III, line 4), actually fell to 21.66 in 1932—ended in 1933. The ascent which followed, although it fluctuated after World War II, has yet to abate.

The most significant phenomenon of the era from 1933 to the present, in terms of American race relations, has been the increased acceptance of equalitarian environmentalist dogma by the Courts, legislators, and molders and controllers of public sentiment—the era of steadily increasing integration, massive "social welfare" programs, and greatly expanded educational opportunities. Yet the Negro to White crime ratios increased by approximately 50 per cent from 1930 to 1960.

Since the vast majority of the victims of Negro crimes against the person are and have been Negroes, the practical aspect of this trend in recent years has been several thousand more Negroes murdered, maimed or beaten every year than would have been the result had the more modest 3.30 Negro to non-Negro crime ratio (Table III, line 4) prevailed.[12] How may this terrible trend be explained?

[11] An earlier attempt to remake men by remaking their environments, which adversely affected White crime rates both in respect to the traditional and also by adding to those definitions of what constituted criminal behavior several offenses which had not been crimes before and which were not crimes afterwards. See James A. Reed, *The Rape of Temperance*, Cosmopolitan, New York, 1931).

[12] Police Records in Cincinnati, for example, show the 21.6 per cent of the population which is Negro regularly committing over 70 per cent of the adult murders and aggravated assaults (assaults with intent to kill or commit serious injury). The victims of this Negro brutality at the adult level are over 95 per cent Negro. The Federal Bureau of Investigation *Uniform Crime Report for 1964* shows 3041 Negroes (56.33 per cent) among the 5399 racially identified persons arrested for murder or non-negligent manslaughter in those areas (about 60 per cent of the U.S. population total) which reported such data by race in 1964. The same source, with a somewhat larger percentage of the U.S. population represented, showed that there were 4309 Negroes (54.22 per cent) out of 7947 racially identified murder victims in those areas which reported such data by race

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Tables IV and V show the persistently higher non-White to White crime ratios, over three generations, of non-Whites (almost all Negroes living in more liberal (equalitarian) environments than the national average. Undoubtedly, part of the increase during the past three decades, shown in Tables I, II and III, reflects the increased migration of Southern Negroes into these and similar States, but the latter States themselves show the same upward crime trend observed elsewhere, despite their much greater original crime base. A study of these two States further tends to refute the environmentalist excuse, frequently offered for Negro crime patterns, that they in part reflect the relatively greater unemployment of the Negro laborer. New York enacted legislation outlawing normal racial and religious preferences in employment in 1945,[13] and Pennsylvania enacted similar legislation in 1955.[14] The crime trend, here as elsewhere, moved in the opposite direction from that of the expanding opportunities (by prevailing standards) of the Negro population. It is far more probable as a logical proposition that the admittedly remaining, and sometimes increasing, unemployment in these States is but another *effect* of the same innate qualities which in our environment produce the undesirable social traits in the Negro, under discussion, than that it is their *cause*.

The greater propensity to criminal conduct on the part of Negroes living in the less restrictive, more equalitarian-oriented North, in comparison to their Southern racial kin, has been repeatedly demonstrated statistically throughout American history.[15] For example, while Tables IV and V reveal that

in 1964. The corresponding figures for 1963 *(Uniform Crime Reports, 1963)* were 3946 Negroes (52.61 per cent) out of 7500 racially identified victims. In that year Negroes comprised 55.70 per cent of the racially identified who were arrested for murder or non-negligent manslaughter, again reported from areas representing about 60 per cent of the U.S. population. 34,725 Negroes, as against 30,839 Whites, were arrested for aggravated assault in 1964 (31,666 as against 25,298 in 1963), from the same areas reporting arrests by race. (This pattern of general brutality directed largely towards other Negroes does not, however, offer much consolation to White children in integrated schools who by virtue of their proximity are frequently the victims of beatings and even cuttings in American cities. Moreover, the Negro rape statistics show Whites as victims approximately 10 to 25 per cent of the time).

[13] *New York Executive Law*, Sections 290 to 301. (Actually New York City passed a similar ordinance in 1942).

[14] *43 P.S.*, Sections 951 to 963.

[15] Nathaniel Weyl, *The Negro In American Civilization*, Public Affairs Press, Washington, 1960, pp. 53-54 and 224-225; see also Frederick L. Hoffman, *op. cit.;* U.S. Department of Commerce, Bureau of The Census, *Prisoners and Juvenile Delinquents in the United States, 1910,* Washington, 1918 (*Not* the same as the 1913 volume, similarly entitled, which is a source for some of the data in several of the Tables); same Department.

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Pennsylvania and New York had Negro to non-Negro crime ratios twice the national average in 1950 (see Table III), the ten former Confederate States reporting had Negro to non-Negro ratios well below the national average. In the case of South Carolina, the Negro per capita crime production, as evidenced by the felony prisoners received from the Courts in 1950, was actually lower than the White.[16]

Table VI exhibits illegitimate White and non-White births as a percentage of all live births in those States which reported such data, and which contained a significant non-White population over 80 per cent Negroid, between the years 1940 and 1963. There is no exception shown to the general and persistent prevalence of Negro illegitimacy rates far in excess of anything considered normal or acceptable for Whites. Closer inspection will also reveal the gradual rise in Negro rates throughout this period, and the somewhat sharper (relative) rise in the White rates, which had been trending downward earlier, after 1950.

The Negro illegitimacy rate has been in a gradual upturn since 1930, when 14.11 per cent of the Negro births, nationally, were illegitimate.[17] This 33-year trend, which has carried the Negro rate to a figure apparently in excess of 25 per cent today, would seem to confirm the same social pattern as the crime rate statistics reviewed above.[18]

The White trends, which are not as consistent with other patterns, may seem more confusing. (Although it should be noted that White crime rates have also been up since 1950, they simply have not kept pace with the Negro rise).

The particularly striking climb in the Florida White rate, at least, may be partly attributable to the recent presence of a large number of socially unsettled White Cuban refugees, fleeing from a shattered society. For other areas some light may be shed on the obvious social breakdown in progress by a comparison with Tables VII and VIII, projections of illegitimate birth trends in Washington, D.C., between 1938 and 1964 contrasted with Washington rates in the period from 1879 to 1894 and with contemporary Virginia,

Prisoners, 1923, Washington, 1926; Gunnar Myrdal, *op. cit.;* Hon. John Bell Williams, speech on Negro crime, *102 Congressional Record 4,* 27th March 1956, pp. 5690-5694.

16 *Ibid.*

17 U.S. Bureau of The Census, *Vital Statistics: Special Reports,* Vol. XVII, No. 12, 10th March 1943, "Illegitimate Live Births By Race," Washington, 1943.

18 Similarly, the reader's attention is called to the report originating with the U.S. Department of Labor that 43.41 per cent of the Negro births in Central Harlem (New York City) in 1963 were illegitimate! (See *U.S. News and World Report,* "Danger Facing Big Cities," 6th September 1965, p. 31).

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the only one of the (two) States contiguous to Washington which reports such data.

Reviewing Table VII, it can be seen that the rising percentage of Washington Negro births that were illegitimate after World War II began to pull away from the relatively stable Negro rate in Virginia prior to the increased liberalization of Virginia's segregated society in the late 1950's[19] (but probably not significantly in view of the slight inconsistencies in the two methods of compiling the Washington figures in the Table), after which time the gap between the two columns of figures closed slightly. The Washington White rate, on the other hand, which was approximately equal to the Virginia White rate earlier, pulled consistently away from the latter after the start of integration in Washington about 1949-1950. With the complete desegregation of the Washington schools in 1954, the White rate in Washington soared to over twice the comparable Virginia figure and continued to pull further and further ahead, notwithstanding any effects from the proximity of its influence, or the unmeasured factor of the gradually increasing trickle of school integration in *Virginia,* which began in 1959.

Do these statistics, which indicate *no* improvement in Negro patterns of behavior as a result of a liberalized environment and congregation with Whites, demonstrate rather a corrupting influence on young Whites placed in close proximity to Negroes, in a situation where traditional racial values and attitudes are rejected?[20] Do they demonstrate in any way the proposition that where equality is enforced the Negro will not rise but the White can and will fall? There is certainly much to suggest it. Finding the answer, today, has world-wide importance!

The changes in racial attitudes and customs in Washington during the period we are surveying are probably not the sole determinant of the tabulated trends. It is probable that those Whites who have already fled the area—the White percentage of the total population fell from 65 to 45 per cent between 1950 and 1960—had a better capacity to resist this breakdown, and predictably a lower original rate of illegitimacy, than those who remained.[21] Moreover, as Table VI reveals, there is a general moral breakdown in progress in the United States, as revealed by

[19] The general trend did not wait for school integration in 1959, which was heavily resisted throughout the 1955-1958 period.

[20] When put in the context of other studies, they certainly would seem to. (See *Report of The Subcommittee to Investigate Public School Standards and Conditions and Juvenile Delinquency in The District of Columbia,* House of Representatives, 84th Congress, 2nd Session, "Investigation of Public School Conditions," Washington, 1957).

[21] However, it should be noted (note (a), Table VII) that there has also been a sharp rise in illegitimate births among all births in Washington, including those in Washington Hospitals to non-residents, many of whom are undoubtedly former residents who have fled to the White suburban areas in Virginia and Maryland.

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this type of data. *But* it remains to be ascertained whether that breakdown is a contributing cause of the Washington conditions, or but another *symptom* or effect of the actual cause or causes of that latter situation? Perhaps it is only a coincidence that the State least amenable to integration, Mississippi, has the lowest rate of illegitimacy among Whites, and that Alabama is second.

Tables IX and X show the trend in illegitimate births, as a percentage of all births, on the almost entirely Negro-populated island of Jamaica over a 76-year period, comparing it with the rising rate and extent of literacy among the population contemporaneously. Jamaica, the subject of a similar controversy over a century ago, offers the non-segregated, non-African, Negro society which provides our control for judging the environmentalist claim that it is the long history of discrimination and segregation which somehow reaches out and corrupts the Negro, even while he is being integrated into a centrally controlled, a-racial environment. Does Jamaica support environmentalist premises? Is there any non-segregated, Negro-predominating society in the world that does?

CONCLUSION

Whatever the motivations of those factions invoking equalitarian environmentalism to promote a revolution in race relations in the United States from the early 1930's to the present, they have neither elevated the Negro in terms of the White nor helped him to evolve an equanimous society of his own. The phenomena of thousands of Negroes who have been murdered, tens of thousands who have been seriously beaten, and hundreds of thousands who have been born out-of-wedlock, in the present decade alone, because of an *increase* in the incidence of anti-social behavior among Negroes during the past generation, *whatever the reason or reasons*, suggest that the Negro's lot has been made harder, not easier. The costs to society have been enormous.

Is there a cause and effect relationship between the social trends herein demonstrated and the environmentalist-controlled climate in America during this period? Admittedly further inquiry is advisable.

There are obviously some environmental factors interacting with the more significant hereditary ones in the production of the trends and tendencies indicated by the tabulated data presented. However, an environmentalism postulated on theories of racial similarity, or equality of innate capacity, explains *none* of the data offered. The serious student of the racial problems of our times must begin elsewhere in his quest for the answers, and there is no guarantee that any completely satisfactory ones are available.

This author would suggest that a start might be found in once again holding men responsible for their own conduct.

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TABLE I

UNITED STATES MALE PRISON POPULATION, 1890-1960, BY RACE, WITH NEGRO TO NON-NEGRO RATIOS

Description	Year	White	Negro	Other	Per Cent Negro	Per Cent of Male Population 15 or Over Negro	Ratio of Negro Prisoners Per Capita to Non-Negroes
1. Prison Population	1890	53519	22305	—	29.38[a]	10.20[ab]	3.67
2. Prison Population*	1904	52280	24426	563	31.61	10.28[c]	4.03
3. Prison Population†	1910	69154	35406	807[d]	33.60	9.43[e]	4.86
4. Prison and Reformatory Population‡	1923	52719	24117	621	31.14	9.19[f]	4.47
5. Prison and Reformatory Population 15 or Over[g]	1940	139827	59538[h]	—	29.86[h]	9.31[hi]	4.15[h]
6. Felony Prisoners[j] Confined in State Prisons on 31st December	1960	108920[k]	68783[kh]	—	38.71[kh]	10.43[lh§]	5.42[kh]
7. Prisoners Received	1930	47178[m]	13908[m]	1860[mn]	22.10[m]	7.84[mo]	3.33[m]
8. Felony Prisoners[j] Received	1950	38680[p]	16256[p]	689[p]	29.22[p]	8.74[pq]	4.31[p]

* As of 30th June.

† In prisons, penitentiaries, jails and workhouses on 1st January.

‡ As of 1st January.

§ Male and female population.

TABLE II

UNITED STATES FEMALE PRISON POPULATION, 1890-1940, BY RACE, WITH NEGRO TO NON-NEGRO RATIOS

Description	Year	White	Negro	Other	Per Cent Negro	Per Cent of Female Population 15 or Over Negro	Ratio of Negro Prisoners Per Capita to Non-Negroes
1. Prison Population	1890	4433	1972	—	30.79	11.09[a]	3.57
2. Prison Population*	1904	2831	1661	11	36.89	11.10[b]	4.68
3. Prison Population†	1910	3643	2468	20[c]	40.25	10.33[d]	5.85
4. Prison and Reformatory Population‡	1923	2068	1126	11	35.13	9.73[e]	5.02
5. Prison and Reformatory Population 15 or Over	1940	10532	4394[f]	—	29.44[f]	9.73[fg]	3.87[f]
6. Prisoners Received from the Courts[h]	1930	2153[h]	863[h]	40[hi]	28.24[h]	8.25[hj]	4.38[h]
7. Felony Prisoners Received from the Courts[k]	1950	1377[k]	955[k]	31[k]	40.41[k]	9.21[kl]	6.69[k]

* As of 30th June. † In prisons, penitentiaries, jails and workhouses on 1st January. ‡ As of 1st January.

N.B. Negresses also contributed 46.79 per cent of the female "Major Offenders" in 1904; 44.44 per cent of those females committed to prisons and reformatories in 1910; 30.00 per cent of those committed in the first six months of 1923; 28.24 per cent of those committed in 1934; and 35.02 per cent of those committed in 1939.

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TABLE III

UNITED STATES PRISONERS RECEIVED FROM COURTS, 1904-1960, BY RACE, WITH NEGRO TO NON-NEGRO RATIOS

	Description	Year	White	Negro	Other	Per Cent Negro	Per Cent of Population 15 or Over Negro	Ratio of Negro Prisoners Per Capita to Non Negroes
1.	Major Offenders[a]	1904	19010	8387	218	30.37	10.68[b]	3.65
2.	Prisons and Reformatories[c]	1910	18374	9129	229	32.92	9.86[d]	4.49
3.	Prisons and Reformatories	1923[e]	14164	4581	220	24.16	9.45[f]	3.05
4.	Prisoners Received[g]	1930	49331[h]	14771[h]	1900[hi]	22.38[h]	8.04[hj]	3.30[h]
5.	Prisoners Received	1934[k]	45091[l]	14853[l]	2307[li]	23.86[l]	7.45[lj]	3.89[l]
6.	Prisoners Received	1939	47971[m]	17324[m]	729[m]	26.24[m]	8.06[mn]	4.06[m]
7.	Prisoners Received	1940	51631[o]	20954[o]	871[o]	28.53[o]	7.96[on]	4.61[o]
7a.	Felony[p] Prisoners Received	1940	44258[o]	17677[o]	757[o]	28.20[o]	7.96[on]	4.54[o]
8.	Felony Prisoners Received	1946[q]	37146[r]	18655[r]	631[r]	33.06[r]	8.89[rs]	5.06[r]
9.	Felony Prisoners Received	1950	40057[t]	17211[t]	720[t]	29.68[t]	8.98[ts]	4.28[t]
10.	Felony Prisoners Received*	1960	44766[u]	24469[uv]	---	35.34[uv]	10.43[uv]	4.69[uv]

* In State prisons only.

N.B. The apparent fall in the Negro per capita to non-Negro ratio between lines 8 and 10 is largely illusory. Line 8 excludes Mississippi which has both the largest Negro percentage of population in the American Union and an exceptionally low Negro per capita to non-Negro per capita crime ratio. Line 10 excludes New Jersey which has a very high ratio, although a relatively much smaller population. It should also be noted that line 10 is based on statistics which unfortunately lumped together all those who were classified as "non-White" in 1960. In the reporting area in 1950 the 5.18 per cent of the non-White population who were non-Negro contributed only 4.02 per cent to the non-White crime as indicated by the data in the 4th and 5th columns of line 9. A definitely larger percentage of non-Whites were non-Negroes in 1960.

The reason for the soaring Negro crime rate during the last months of World War II, and the first months of peace, appears to be a composite one. There were more Negroes available for criminal actions from those segments of the population and ages most involved in the War effort because of the much higher percentage of Negroes rejected on Armed Forces Qualifications tests. There also appears to have been a greater problem of adjustment for the Negro returning from the disciplined and still segregated army life to the less disciplined and freer civilian life. (The criminal activity reflected in the 1946 data would have generally taken place in the period from mid-1945 to mid-1946).

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TABLE IV

PENNSYLVANIA STATE PRISON STATISTICS, 1886-1960, BY RACE

Description	Year	White	Non-White[a]	Per Cent Non-White	Per Cent of Population 15 or Over Non-White	Ratio of Non-White Prisoners Per Capita to Whites
1. Penitentiary Population	1886	1513	258	14.57	2.25[b]	7.41
2. Penitentiary Population	1894	1962	402	17.01	2.25[b]	8.90
3. Penitentiary and Reformatory Population	1904	2073	615[c]	22.88	2.82[d]	10.22
4. "Major Offenders" Committed	1904	1806	509[e]	21.99	2.82[d]	9.71
5. Penitentiary and Reformatory Population	1910[f]	2819	691	19.69	2.82[g]	8.45
6. Committed to Penitentiary and Reformatory during Year	1910	960	185[c]	16.16	2.82[g]	6.64
7. Penitentiary and Reformatory Population	1923[f]	3272	1025[h]	23.85	3.74[i]	8.06
8. Committed to Penitentiary and Reformatory	1923[j]	501	162*	24.43	3.74[i]	8.32
9. "Prisoners Received from the Courts"[k]	1930	1877	520*	21.69	4.77[l]	5.53
10. "Prisoners Received from the Courts"[k]	1934[m]	1456	483[c]	24.91	4.77[l]	6.62
11. Penitentiary and Reformatory Population	1940	7173	2690	27.27	4.68[n]	7.64
12. Male Felony Prisoners Received	1940	1586	595[e]	27.28	4.61[n]	7.76
13. Felony Prisoners Received from the Courts	1950	933	494[e]	34.62	5.94[o]	8.38
14. Felony Prison Population at 31st December	1960	3265	2858	46.68	7.14[p]	11.38
15. Felony Prisoners Received from the Courts	1960	863	650	42.96	7.14[p]	9.80

* All Negroes.

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TABLE V

NEW YORK STATE PRISON STATISTICS, 1904-1962, BY RACE

Description	Year	White*	Negro	Other	Per Cent Negro	Per Cent of Population 15 or Over Negro	Ratio of Negro Prisoners Per Capita to Whites
1. Prison and Reformatory Population	1904[a]	7172	683	18[b]	8.68	1.52[c]	6.16
2. "Major Offenders"[d] Committed during Year	1904	3345	330	4[e]	8.97	1.52[c]	6.38
3. Prison and Reformatory Population	1910[f]	6312	761[g]	—	10.76[g]	1.78[gh]	6.65[g]
4. Prison and Reformatory Committed during Year	1910	2939	243	6	7.62	1.63[h]	4.98
5. Prison and Reformatory Population	1923[f]	5553	680	15	10.88	2.13[i]	5.62
6. Committed to Prisons and Reformatories	1923[j]	1223	176	7	12.52	2.13[i]	6.60[k]
7. Committed to Prisons and Reformatories	1930	2800	528	15[l]	15.79	3.42[m]	5.31
8. Committed to Prisons and Reformatories	1934	2433	605	8[n]	19.86	3.42[m]	7.01[k]

Population[o]	1940	14075	4464[g]	—	24.08[g]	4.39[gp]	6.91[g]
10. Male Felony Prisoners Received	1940	2370	800	16[q]	25.11	3.83[r]	8.45
11. Felony Prisoners Received	1950	1818	1051	27	36.29	6.10[s]	8.87
12. Felony Prisoners Received	1960	2297	1906[g]	—	45.35[g]	8.46[gt]	8.98[g]
13. Felony Prisoners	1960[u]	7526	6133[g]	—	44.90[g]	8.46[gt]	8.82[g]
14. Prison and Reformatory Population†	1962[u]	6447	6870[v]	1828[w]	45.36[v]	7.89[vt]	11.94[v]

* Except for line 14, White totals are increasingly inflated from a growing Puerto Rican population which numbered only 641 in 1910, 7719 in 1920, 45,973 in 1930, and 63,281 in 1940, not counting New York children born to Puerto Rican parents. By 1950, however, this population had grown to 191,305 Puerto Rican born, and about 60,000 others of Puerto Rican parentage. In 1960 there were 642,622 such Puerto Ricans in New York. It is obvious, therefore, that the figures in lines 12 and 13 greatly understate the Negro to White prisoner ratios, while the line 11 figures would also seem to, but to a much lesser degree.

† Includes some misdemeanor prisoners, and does not include all felony prisoners, but is roughly comparable to earlier data. If we exclude reformatories which are only a little over half populated by felony prisoners, the State prisons (10,436 felony prisoners out of 10,442 inmates) show totals of 4353 Whites, 4938 Negroes, 1107 Puerto Ricans, and 44 others, resulting in an even higher Negro to White ratio.

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TABLE VI

ILLEGITIMACY AS A PERCENTAGE OF ALL LIVE BIRTHS IN TWENTY-THREE* AMERICAN STATES, BY RACE

States	1963		1962		1961		1960		1950		1940	
	White	Non-White	White	Non-White	White	Non-White	White	Non-White	White	Non-White	White	Non-White
Alabama	2.03	28.21	1.65	27.25	1.67	27.12	1.58	26.36	1.29	20.77	1.70	19.54
Delaware	3.40	31.82	3.14	32.62	2.98	32.35	2.99	34.77	2.40	31.84	2.63	30.04
Florida	3.74	28.51	3.12	28.17	2.94	28.11	2.74	27.71	1.78	23.08	1.56	17.46
Georgia	—	—	—	—	—	—	—	—	1.34	18.81	1.57	17.16
Illinois	2.84	27.90	2.55	27.99	2.36	27.62	2.12	26.16	1.64	21.11	1.82	16.75
Indiana	3.20	23.35	2.93	21.15	2.75	21.73	2.63	19.45	1.65	15.25	1.45	12.04
Iowa	2.68	18.25	2.37	22.77	2.30	21.25	2.02	16.10	1.54	12.30	1.51	14.58
Kansas	2.52	19.82	2.05	17.89	1.91	16.91	1.73	15.22	1.26	14.04	1.21	14.93
Kentucky	3.50	28.77	3.25	27.80	3.10	29.15	3.06	25.86	2.15	19.07	2.11	17.15
Louisiana	2.16	22.60	2.03	21.91	1.80	21.48	1.79	20.44	1.24	17.51	1.57	17.56
Michigan	3.05	20.53	2.68	18.59	2.50	18.18	2.17	16.53	1.80	13.68	1.87	12.13
Mississippi	1.56	26.40	1.45	25.69	1.35	24.60	1.42	24.43	.91	17.34	1.47	15.09
Missouri	2.77	32.09	2.51	29.12	2.24	28.31	2.13	28.54	1.53	22.63	1.94	13.33
New Jersey	—	—	—	—	1.82	18.04	1.44	17.75	1.23	12.88	1.54	14.69
North Carolina	2.69	25.85	2.39	25.41	2.31	23.77	2.25	23.81	2.40	19.23	2.76	19.43
Ohio	3.21	24.08	2.94	22.47	2.72	22.43	2.47	20.63	1.76	14.68	1.60	13.16
Pennsylvania	3.05	24.15	2.67	23.27	2.48	22.86	2.29	20.27	1.98	20.77	2.44	19.08
Rhode Island	2.61	18.07	2.14	18.61	2.65	19.41	2.28	24.19	2.04	16.50	2.13	13.88
South Carolina	2.42	28.05	2.02	27.07	2.27	27.42	2.04	25.84	2.06	17.99	2.58	19.55
Tennessee	3.20	32.88	3.18	31.64	3.03	30.83	2.74	29.59	2.18	20.58	1.97	19.21
Texas	2.95	22.12	2.66	22.27	2.49	22.10	2.33	21.35	1.46	15.60	1.62	12.41
Virginia	3.18	24.97	2.85	25.29	2.71	24.57	2.52	23.96	2.22	19.47	2.61	19.81
West Virginia	5.60	34.28	5.66	30.45	5.34	32.12	4.76	29.21	4.00	17.13	4.44	13.84
Wisconsin	2.75	23.88	2.30	18.49	1.82	15.26	1.94	16.37	1.54	14.55	1.86	13.52

* Actually this is an average as the data covers at various times from 22 to 24 States. Several other States furnished equivalent data, but in each case the non-White population was either so mixed up as to make the data of no value in a White-Negro comparison, or predominantly non-Negro, and hence, in the latter situation, completely outside the scope of this inquiry. Each of these States has a non-White population, overwhelmingly Negroid.

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TABLE VII

ILLEGITIMATE LIVE BIRTHS IN WASHINGTON, D.C., 1938-1964, BY RACE, CONTRASTED WITH CONTEMPORARY VIRGINIA AND WITH WASHINGTON ITSELF, 1879-1894

Year	Total Births		Illegitimate Births		Per Cent Illegitimate		Virginia*		Washington Excess†	
	White	Non-White	White	Non-White	White	Non-White	White	Non-White	White	Non-White
1879-1894	34803	27211	1032	6186	2.97	22.73	—	—	—	—
1938	—	—	178	927	2.02	22.45	2.69	19.55	—6.7	29.0
1939	—	—	216[a]	893[a]	3.24[a]	21.89[a]	2.57	19.21	6.7	26.8
1940	—	—	195[a]	880[a]	2.74[a]	21.45[a]	2.61	19.81	1.3	16.4
1941	—	—	195[a]	1057[a]	2.37[a]	22.73[a]	2.66	20.72	—2.9	20.1
1942	—	—	240[a]	1029[a]	2.38[a]	20.22[a]	2.40	20.39	— .2	—1.7
1943	—	—	—	—	—	—	2.11	18.88	—	—
1944	—	—	—	—	—	—	2.35	19.33	—	—
1945	17125	5829	483	1471	2.82	25.24	2.97	21.35	—1.5	38.9
1946	18897	7032	563	1629	2.98	23.17	2.52	19.68	4.6	34.9
1947	20285	8337	523	1717	2.58	20.59	2.43	20.00	1.5	5.9
1948	18919	8948	525	2103	2.77	23.50	2.45	19.02	3.2	44.8
1949	18261	9121	417	2007	2.28	22.00	2.28	19.69	0.0	23.1
1950	19090	9836	505	2296	2.65[b]	23.34[b]	2.22	19.47	4.3[b]	38.7[b]

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TABLE VII (*continued*)

Year	Total Births		Illegitimate Births		Per Cent Illegitimate		Virginia*		Washington Excess†	
	White	Non-White	White	Non-White	White	Non-White	White	Non-White	White	Non-White
1951	20077	10383	552	2516	2.75	24.23	2.27	20.57	4.8	36.6
1952	20952	10946	591	2804	2.82	25.62	2.16	20.11	6.6	55.1
1953	20420	11516	620	3049	3.04	26.48	2.27	20.87	7.7	56.1
1954	20441	11905	617	3128	3.02	26.27	2.24	21.52	7.8	47.5
1955	8556[a]	11404[a]	382[a]	3151[a]	4.46[a]	27.63[a]	2.26	21.71	22.0	59.2
1956	—	—	—	—	—	—	2.32	22.86	—	—
1957	—	—	450[a]	3394[a]	5.88[a]	26.53[a]	2.30	23.18	35.8	33.5
1958	—	—	—	—	—	—	2.35	22.90	—	—
1959	—	—	—	—	6.02[a]	26.23[a]	2.60	23.81	34.2	24.2
1960	6196[a]	13676[a]	346[a]	3726[a]	5.58[a]	27.24[a]	2.52	23.96	30.6	32.8
1961	5952[a]	14302[a]	358[a]	3893[a]	6.01[a]	27.22[a]	2.71	24.57	33.0	26.5
1962	5726[a]	14224[a]	389[a]	3919[a]	6.79[a]	27.55[a]	2.85	25.29	39.4	22.6
1963	5350[a]	14495[a]	384[a]	4154[a]	7.18[a]	28.60[a]	3.18	24.97	40.0	36.3
1964	4584[a]	14417[a]	464[a]	4291[a]	10.12[a]	29.76[a]	3.34	25.93	67.8	38.3

* Per cent of all births, illegitimate, to Virginia Residents.

† Illegitimate births, per thousand total of all births, over Virginia figures.

N.B. In many of the years represented more than one set of figures were available from the different sources—some calculated on the basis of place of birth, some on the basis of residence of the mother. In each case we have taken the more detailed information. For those years in which data of equal detail were available, we have chosen that based upon residence of the mother. By substituting the figures provided in note *(a)*, where comparable by year, this Table can be made into one more truly representing all births in the City.

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TABLE VIII

ILLEGITIMATE BIRTHS IN WASHINGTON, D.C., 1879-1894, BY RACE, AS A PERCENTAGE OF ALL BIRTHS BY RACE

Year	Percentage of White Births Illegitimate	Percentage of Negro Births Illegitimate
1879	2.32	17.60
1880	2.43	19.02
1881	2.33	19.42
1882	2.09	19.73
1883	3.14	20.95
1884	3.60	19.02
1885	3.00	22.88
1886	3.28	22.86
1887	3.34	21.27
1888	3.49	22.18
1889	3.59	23.45
1890	3.34	26.50
1891	2.90	25.12
1892	2.53	26.40
1893	2.82	27.00
1894	2.56	26.46
Averages	2.92	22.49

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TABLE IX

ILLEGITIMACY AND LITERACY IN JAMAICA, 1880-1956

Year	Percentage of Births Illegitimate	Population	Negro or Part Negro	Population Over 5 Literate
1880-81	57.7	580804	554132	45.7%
1881-82	58.2			
1882-83	58.9			
1883-84	58.9			
1884-85	59.9			
1885-86	59.6			
1886-87	59.8			
1887-88	60.6			
1888-89	60.5			
1889-90	61.7			
1890-91	60.7			52.5%
1891-92	60.6	639491	610579	292288
1892-93	60.1			
1893-94	60.6			
1894-95	60.8			
1922	71.0	858118*	817643*	455033*
1923	72.6			
1924	72.5			
1925	71.8			
1926	73.3			
1933	71.6			
1934	71.9			
1935	72.23			
1936	71.66			
1937	71.28			
1939	70.16			
1940	69.74			
1941	69.71			
1942	69.93			
1943	69.81	1237063	1182308	763408
1944	69.33			
1945	68.83			
1946	67.71			
1947	68.62			
1948	68.09			
1949	68.81			
1950	69.75			
1951	70.17			
1952	70.1			
1953	70.9			
1954	71.6			
1955	71.6			
1956	70.4			

* Census of 1921.

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TABLE X

DEGREE OF LITERACY IN JAMAICA, VARIOUS CENSUSES

Year	1891	1911	1921	1943
Able to Read Only	114493	108515	65657	29837
Able to Read and Write	177795	338263	389376	733571
Totals	292288	446778	455033	763408

NOTES AND SOURCES TO TABLES

TABLE I

(a) Hoffman's Calculation. (The author is aware that the percentage for the numbers of prisoners given should be 29.42).

(b) 1890 Census.

(c) 1900 Census.

(d) The Census Bureau did not break this item down by sex. This number is based on the author's estimate that about 20 of the original total of 827 were females.

(e) 1910 Census.

(f) 1920 Census.

(g) Calculated by the author from data which included 14-year-olds (*not an estimate*).

(h) Includes other non-Whites.

(i) 1940 Census (94.80 per cent of the non-White males in 1940 were Negroes).

(j) See note (*p*) to Table III.

(k) Includes a total of 5461 females not broken down by race except in totals for both races, given here, and excludes all data from New Jersey and Alaska which did not furnish equivalent data.

(l) 1960 Census for area covered by data. (Negroes comprised about 94.2 per cent of the non-Whites in that area in 1960).

(m) Excludes Delaware, Georgia, Alabama, Idaho and the District of Columbia, which did not furnish equivalent data.

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(n) Includes 364 Indians, 103 Chinese, 12 Japanese, 1315 Mexicans and 66 others. (See note *(i)* to Table III).

(o) 1930 Census for area covered.

(p) Excludes Michigan and Georgia which did not furnish equivalent data.

(q) 1950 Census for area covered.

Sources: Frederick L. Hoffman, *op. cit.;* U.S. Department of Commerce. Bureau of The Census, *Prisoners and Juvenile Delinquents, 1910,* Washington, 1913; *Sixteenth Census of The United States, 1940,* "Special Report on Institutional Population;" *1950 Census of Population,* Vol. II, Parts 1, 11 and 22; and also those sources listed for Table III.

TABLE II

(a) 1890 Census as calculated by Hoffman.

(b) 1900 Census.

(c) Not broken down on applicable census between male and female. The 20 is the author's estimate of females in total.

(d) 1910 Census.

(e) 1920 Census.

(f) Includes other non-Whites, and thus probably slightly under-indicates Negro per capita crime participation.

(g) 1940 Census. (About 96.4 per cent of the non-White females were classified as Negro).

(h) Excluding Delaware, Georgia, Alabama, Idaho and the District of Columbia, which did not furnish equivalent data.

(i) Includes 17 Mexicans who would have been classified as "White" in lines 1 to 5 or 7. (See note *(i)* to Table III).

(j) 1930 Census.

(k) Excluding Michigan and Georgia which did not furnish equivalent data.

(l) 1950 Census.

Sources: Frederick L. Hoffman, *op. cit.;* U.S. Department of Commerce. Bureau of The Census, *Sixteenth Census of The United States, 1940,* "Special Report, Nonwhite Population By Race." (See also all those sources listed for Table III).

TABLE III

(a) Prisoners 15 or over, received from Courts, classified as "Major Offenders."

(b) Census of 1900.

(c) This is basically the same classification as the preceding "Major Offenders" (from the Bureau of The Census, *Prisoner Census of 1904),* as major offenders, for the most part, went to State or Federal penal institutions, that is, prisons (penitentiaries) and reformatories; minor offenders being confined to local jails.

(d) Census of 1910.

(e) During the first six months of 1923. (Indicates only about half the annual rate).

(f) Census of 1920.

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(g) This designation represents the same type of offenses and prisoners as the earlier ones, that is, major offenders sent to State penal institutions.

(h) Does not include Delaware, Georgia, Alabama, Idaho or the District of Columbia which did not furnish equivalent data.

(i) Includes Mexicans, a largely non-Caucasoid ethnic group, erroneously classified as White on all Censuses before 1930 and again in 1940 and thereafter. On the 1930 Census, and on the special prison censuses taken at or about the same time (as those summarized on lines 4 and 5), only those Mexicans actually Caucasoid were so classified.

(j) Census of 1930.

(k) The first year after the repeal of Prohibition in America. (That "institution" had adversely affected White crime rates).

(l) For all States except Georgia, Alabama and Mississippi, which did not furnish equivalent data.

(m) For all States except Georgia and Alabama, which did not furnish equivalent data.

(n) Census of 1940.

(o) For all States except Georgia and Mississippi, which did not furnish equivalent data.

(p) This item is a component of line 7, from the same source, and is offered to make the later data comparable with the earlier. Most of the inmates of State penal institutions in America are sent there on felony charges, and the switch in designations on the items which follow (compiled by the Federal Bureau of Prisons) from those which preceded (compiled by the Bureau of The Census) should not mislead the reader.

(q) 1946 provided the apex of the Negro percentage of major crime for the decade 1940-1950. The percentage of Negroes in the total (derived from the 1954 study of the Bureau of Prisons) fell slightly each year, from a 31.16 per cent figure (ratio 5.01) calculated for male felony prisoners only from all States except Michigan, Georgia and Mississippi in 1946, until 1950, when it stood at 28.69 per cent for the equivalent area and sex (ratio 4.45).

(r) For all States except Mississippi, which did not furnish equivalent data.

(s) Census of 1950.

(t) These figures exclude the States of Georgia and Michigan, which did not furnish equivalent data.

(u) These figures exclude the States of New Jersey and Alaska which did not furnish equivalent data.

(v) Includes other non-White races. (About 5.8 per cent of the non-Whites were non-Negroes in the area covered).

Sources: U.S. Department of Commerce and Labor, Bureau of The Census, *Prisoners and Juvenile Delinquents in Institutions, 1904,* Washington, 1907; U.S. Department of Commerce, Bureau of The Census, *Prisoners, 1923,* Washington, 1926; *Prisoners, 1929 and 1930,* Washington, 1932; *Prisoners, 1934; Prisoners, 1939; Prisoners, 1940; Prisoners, 1946: Fifteenth Census of The United States, 1930,* Vol. II. "General Report, Statistics by Subjects;" *Fourteenth Census of The United States, 1920,* Vol. II. "Population;" *Sixteenth Census of The*

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United States, 1940, Vol. II, "Characteristics of the Population," Parts 1, 2 and 4; *1950 Census of Population,* Vol. II, Part 1, "General Characteristics, United States Summary;" *1960 Census of Population,* Vol. I, Part 1, "United States Summary;" U.S. Department of Justice, Bureau of Prisons, *National Prisoner Statistics, 1950,* Leavenworth, Kansas, 1954; *National Prisoner Statistics,* "Characteristics of State Prisoners, 1960," Washington.

TABLE IV

(a) Pennsylvania's "Non-White" population was over 99 per cent Negro in 1920, 1930, 1940 and 1950. It was 97.94 per cent Negro in 1890, 97.75 per cent in 1900, 98.24 per cent in 1910, and 98.54 per cent in 1960.

(b) 1890 Census.

(c) Includes two non-Negroes.

(d) 1900 Census.

(e) Includes one non-Negro.

(f) As of 1st January.

(g) 1910 Census.

(h) Includes three non-Negroes.

(i) 1920 Census.

(j) During the first six months of 1923 only.

(k) U.S. Bureau of The Census designation for State penitentiary and reformatory commitments during year.

(l) 1930 Census.

(m) The first year after the repeal of Prohibition.

(n) 1940 Census.

(o) 1950 Census.

(p) 1960 Census.

Sources: Frederick L. Hoffman, *op. cit.;* U.S. Department of Commerce and Labor, Bureau of The Census, *Prisoners and Juvenile Delinquents in Institutions, 1904,* Washington, 1907; U.S. Department of Commerce, Bureau of The Census, *Prisoners and Juvenile Delinquents, 1910,* Washington, 1913; *Prisoners, 1923,* Washington, 1926; *Prisoners, 1929 and 1930,* Washington, 1932; *Prisoners, 1934*; *Prisoners, 1940; Sixteenth Census of the United States, 1940,* "Special Report on Institutional Population," Washington, 1943; *1950 Census of Population,* Vol. II, Part 38; *1960 Census of Population,* Vol. I, Part 40; U.S. Department of Justice, Bureau of Prisons, *National Prisoner Statistics, 1950,* Leavenworth, Kansas, 1954; *National Prisoner Statistics,* "Characteristics of State Prisoners, 1960," Washington.

TABLE V

(a) As of 30th June 1904.

(b) Includes eleven Indians and seven members of Mongoloid races.

(c) Calculated from 1900 Census figures, which revealed a non-White population comprising 1.72 per cent of the total.

(d) Defined as perpetrators of "crimes universally held to be of a grave nature."

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(e) All Indians.

(f) As of 1st January.

(g) Includes other non-White races, and to some extent understates Negro to White per capita ratios.

(h) Calculated from 1910 Census figures, which revealed a non-White population comprising 1.78 per cent of the total.

(i) Calculated from 1920 Census figures, which revealed a non-White population comprising 2.29 per cent of the total.

(j) During first six months of year only. (The figures do not include two whose race was unreported and who are thus excluded from the calculations).

(k) These two figures are probably somewhat inflated because of the growth in Negro population in New York subsequent to the census on which the calculations are based. (Unlike the statistics on existing prison population, as of a given date, which generally reflect crimes committed over a period of years, those on current commitments generally reflect crimes committed within the year involved or during that immediately preceding it).

(l) Includes seven Indians and eight Mongoloids.

(m) Calculated from 1930 Census figures which revealed a non-White population comprising 3.64 per cent of the total.

(n) Includes five Indians, two Chinese and one other.

(o) 15 or over.

(p) Calculated from the 1940 Census which revealed a non-White population comprising 4.39 per cent of the total, of which about 4.18 per cent were Negroes.

(q) Includes seven Indians, five Chinese, one Filipino and three others.

(r) Calculated from the 1940 Census which revealed a non-White population comprising 4.13 per cent of the male total.

(s) Calculated from the 1950 Census which revealed a non-White population comprising 6.37 per cent of the total.

(t) Calculated from the 1960 Census. (About 8.02 per cent of the total were Negroes).

(u) As of 31st December.

(v) About 4 per cent of the New York Puerto Ricans were classified as non-White in the 1960 Census, while 96 per cent were classified as "White." For the purposes of these (line 14) calculations, all Puerto Ricans are classified as "other," and excluded from the White and Negro totals.

(w) Includes 1755 Puerto Ricans and 73 others.

Sources: In addition to most of those listed for Table IV, see also the following: U.S. Department of Commerce, Bureau of The Census, *Fifteenth Census of The United States, 1930,* Vol. II, "General Report;" *1960 Census of Population,* Vol. I, Part 34, "Characteristics of the Population: New York;" same Census, special report, "Puerto Ricans in The United States;" *1950 Census of Population,* "Puerto Ricans in Continental United States;" State of New York, Department of Correction, "Characteristics of Inmates Under Custody in New York State Correctional Institutions, December 31, 1962."

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TABLE VI

Sources: U.S. Department of Health, Education, and Welfare, Public Health Service, *Vital Statistics of The United States, 1960,* Vol. I, Section 2, "Natality-Characteristics: Tables;" *Vital Statistics of The United States, 1961,* Vol. I; *Vital Statistics of The United States, 1963;* Virginia State Bureau of Vital Statistics, as quoted in *The Richmond News Leader,* 10th July 1959, Editorial Page; same source, as quoted in a letter to the author from *The Richmond News Leader,* dated 21st June 1965.

TABLE VII

(a) Births to *residents* of Washington only. (Of total births occurring in Washington for 1939, 2.28 per cent of the White and 22.00 per cent of the non-White were illegitimate. For 1940, the respective percentages were 2.38 and 21.62; for 1941, 1.88 and 22.97; for 1961, 4.34 and 27.57; for 1962, 4.95 and 27.76; for 1963, 5.36 and 28.60; for 1964, 6.42 and 29.79).

(b) This is the only year during the 1945-1954 period for which the author also has figures based upon Washington births *to residents only:* 3.17 per cent of such White births and 21.82 per cent of such non-White births were illegitimate. On such a basis the Washington White excess over Virginia, per thousand, would have been 9.5, the non-White excess 23.5.

Sources: Frederick L. Hoffman, *op cit.;* Bureau of The Census, *Vital Statistics: Special Reports,* Vol. XVII, No. 12, 10th March 1943, "Illegitimate Live Births By Race;" *Vital Statistics: Special Reports,* Vol. XIX, No. 12, "Illegitimate Live Births By Race, United States, 1942." Hon. John Bell Williams, *102 Congressional Record 4,* pp. 5690-5694, 27th March 1956; Office of the Biostatistician, District of Columbia Department of Public Welfare, via a memorandum from the Library of Congress dated 21st June 1965; District of Columbia, Department of Public Health, Biostatistics Section, via a memorandum dated 20th July 1965; *Report of The Subcommittee To Investigate Public School Standards and Conditions and Juvenile Delinquency in The District of Columbia,* Eighty-fourth Congress, 2nd Session, "Investigation of Public School Conditions," Washington, 1957; Editorial Offices, *The Richmond News Leader* (Richmond, Virginia), via letter dated 28th July, 1965; *U.S. News and World Report,* "Illegitimacy: Growing Problem For The Taxpayer," 15th June 1959, p. 87; William D. Workman, Jr., *The Case For The South,* Devin-Adair, New York, 1960, p. 174, and those sources listed for Table VI.

TABLE VIII

Source: Frederick L. Hoffman, *op. cit.*

TABLE IX

Sources: Frederick L. Hoffman, *op. cit.; The Handbook of Jamaica,* The Government Printing Office, Kingston, 1922, 1928, 1939, 1946, 1951, 1956, 1959 and 1962; *West Indies and Caribbean Year Book, 1965,* Thomas Skinner, London, 1965.

TABLE X

Source: *The Handbook of Jamaica, op. cit.,* 1956.

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Book Reviews

GENETICS AND MAN

By C. D. Darlington. Macmillan, New York, 1964. Pp. 382, diagrams in text. Price $7.50.

This book is a revised and expanded edition of an earlier book, *The Facts of Life,* published about ten years ago. Its author, C. D. Darlington, is a distinguished biologist and is Professor of Botany at Oxford University. The book consists of four Parts: I, "Clearing the Ground;" II, "Framework of Life;" III, "Interlude;" and IV, "Man and Woman."

The first two sections review the history of genetics: the work of Darwin, Mendel, Galton and Lamarck among others; early theories of heredity, the chromosomes and genes; the phenomena of genetic combinations, and recent findings on heredity and evolution. A fascinating account is given of Paul Kemmerer and his unhappy revival of Lamarckism, and of the rise and fall of the Russians Michurin and Lysenko. The section ends with acute observations on what a scientist can learn from a study of scientific fraud. These first sections are expository, interestingly written, and readily understandable to the educated non-scientist.

Part IV is more philosophical and reflective, and is concerned with the author's views of the rôle of genetics in human life. Darlington believes that the environments in which we live have been chosen by us, and that the choice depends in large part on our inherited abilities. Writing of the great advantage possessed by animals over plants in the matter of choice, Darlington says: "At the same time, it [*i.e.*, enhanced opportunities for choice] supports the illusion that both individuals and races are moulded by the environment which they have actually chosen: variable animal species in variable environments are therefore often said by experienced naturalists to 'respond' to their environments with wonderful 'plasticity'." This, Darlington believes, is an example of "causal inversion." Thus: "In all organisms, differences in heredity create differences in their environment however rigorously we may make it standardized and homogeneous."

Darlington's view is in direct contrast to the notion—held widely by sociologists—that environment is not independent of heredity, but is related to it by some sort of feedback mechanism. The environmentalist view is unrealistic. Heredity always comes *first* and the environment impinges on it. A child may not realize his full potential owing to a restrictive environment, but what he does if the environment is drastically altered for the better still depends on what he brings to it. No matter how enriched the environment, a feeble-minded child is still feeble-minded.

Writing about races and race differences, Darlington points out that only when they are genetically different can one race help the others. Of the race situation in the United States, he says: "The advantage of a white-plus-negro society is that its two racially dissimilar elements are able and willing (although only just willing) to help one another. The American Indian has been found not to be able and willing to help the other two. Their capacity and his capacity are both, of course, racial and genetic. They are determined by heredity."

It would be constructive if more and more scientists would come to accept Darlington's views of the greater importance of heredity in making for diversity and achievement among men.

HENRY E. GARRETT.

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THE AFRICAN NETTLE: DILEMMAS OF AN EMERGING CONTINENT

Edited by Frank S. Meyer. John Day Company, New York, 1965. Pp. 253. Price $5.00.

This symposium by a dozen writers and scholars is moderately conservative in its approach to the problems, plight and prospects of Africa south of the Sahara. Its title, of course, derives from *Henry IV, Part I:* "Out of this nettle, danger, we pluck this flower, safety."

The African nettle is its human resources or, more specifically, the capabilities of the Negro race. Is there a major shortfall in intelligence? Is this sufficiently large to preclude civilized and viable Negro self-governing societies? Does it militate against the likelihood that any independent sub-Saharan Negro state will be able to utilize the thought processes, techniques, institutions and technology of the modern world? Do the psychic qualities of the Negro—and in particular the paroxysmal nature of his thought processes, which J. C. Carothers likened to the results of prefrontal lobatomy—make the prospects for democracy and due process dim in the extreme wherever Black republics exist?

These questions, which seem to be the very essence of the African problem, are not even raised by the distinguished authors of the symposium under review. They have refused to grasp the nettle, preferring to join the fashionable make-believe of ethnic equality in brain potential, preferring to pretend that the African problem has nothing to do with differences in the ability of the races. (They do, however, stress the impact of race in its secondary aspects: the Black man's continual awareness of his *négritude*, his sense of outrage at real or fancied injuries inflicted by Whites, his use of race oppression and race discrimination as crutches and alibis for his own failures).

Nevertheless, *The African Nettle* is a thoughtful and valuable book. Skilful editing by Frank S. Meyer has resulted in contributions of an unusually high level. The articles by P. T. Bauer, Elspeth Huxley, Gilbert Comte, Sir Roy Welensky and Thomas Molnar deserve special mention. There is an intelligent awareness of certain basic ingredients in the African mess which liberal, egalitarian writers habitually ignore or deny. These include: (1) The "newly emerging African nations" are not nations at all, but mere congeries of warring tribes. (2) Colonialism brought the only era of economic, political, social and cultural advance for the African Negro that he has ever known. (3) The wellbeing of the Negro masses is greatest wherever they are in closest contact with Whites and with White civilization. (4) For this reason, among others, South Africa is the African region of greatest Negro progress. (This did not prevent the editor, however, from publishing two articles hostile to *apartheid* and none defending it). (5) There is no such thing as "African democracy;" we are dealing with primitive one-man dictatorships. (6) The United Nations, abetted in this effort by the U.S. Government (particularly under the late J. F. Kennedy), has applied massive pressure to accelerate White withdrawal regardless of whether the Blacks were ready for or capable of independence. This policy, motivated by hostility to the West, greed and pro-communist attitudes, has caused massacres and expropriation of the White élite in Africa, senseless civil wars, corrupt and dictatorial régimes, general disintegration of civilization in Africa and in some instances reversion to the savage state that antedated the White presence.

Before closing this review, I should like to take issue with the editor and authors of this symposium on two points. In his generally excellent introduction, Frank S. Meyer accepts Professor P. T. Bauer's view of African development and quotes Bauer. It is one thing to agree with Meyer that Negro Africa has made much greater progress under free enter-

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prise than under state planning. It is a very different matter to assert that the African Negroes are capable of economic foresight and of becoming competent entrepreneurs. Bauer's examples of the success of small farm cultivation of export crops by Negro peasants in various parts of British West Africa are to the point, but he does not stress the great amount of White energy and direction that were needed to divert these people from traditional subsistence agriculture.

The symposium is marred by the inlusion of an emotional and misleading article on the Bantustans by Paul Giniewski. The author supports the Bantustans while abhorring *apartheid,* viewing the former as separate national development and the latter as racism. Since he believes that "the Negro race is capable of all the levels and all the nuances of the European cultures," his tendency to identify the development of Jewish communities in mandated Palestine (which served as the germ of the state of Israel) with the Bantustans is perhaps understandable. But it is not sound anthropology. And while Giniewski asserts that the African Negro has yet to produce his Einsteins, it seems predictable that we shall have to wait many centuries for them.

NATHANIEL WEYL.

THE HITTITES

By O. R. Gurney. Penguin Books, Baltimore, 1961. Pp. 240. Price $1.45.

In this book the author traces the history of the Hittites from the beginnings of the Kingdom in Anatolia down to the later Neo-Hittite Kingdoms of Syria. The Hittite state came into existence around 1760 B.C. At this time a group of Indo-European invaders imposed themselves upon the indigenous peoples of Anatolia. These indigenous people were known as Hattians and it was from them that the Hittite state took the name, the Land of Hatti. The Hittites proper called the language of the indigenees Hattili. Its relation to other tongues, as well as the race of its speakers, is unknown. The Hittites proper spoke an Indo-European language, though of neither the centum nor the satem groups. Their racial type seems to have been a combination of Nordic and Dinaric, the Nordic type being especially predominant in the upper class.

Gurney points out that "The civilization of the Hittites was most advanced in those aspects which can be referred to the ruling caste, namely in military genius, political organization, legislation, and the administration of justice." This further confirms the identity of the Hittites as Indo-Europeans.

The Hittites were masters of warfare, their principal force being the chariot corps. The Hittite chariot contained three men: the driver, the defender and the attacker. Further, the kings were brilliant strategists, often taking their adversaries completely by surprise. During the Empire period the Land of Hatti was one of the great world powers. It was only chance occurrence that saved the Egyptians, under Ramses II, from being routed by the Hittites, under Muwatallis, at the Battle of Kadesh in 1286 B.C.

Around 1190 B.C. the Hittite Empire as such came to an end. Yet for another five centuries the civilization persisted in the Neo-Hittite Kingdoms of Syria. The language and religion of these Neo-Hittites was not that of the earlier Hittites, nor any of the Syrian peoples. Syria was probably conquered by a people from one of the former Hittite provinces, and the Neo-Hittite states finally came to an end in the eighth century B.C. under the heel of the conquering Assyrians.

Though the deciphering of the Hittite scripts, both cuneiform and hiero-

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glyphic, has cleared up many problems, others still remain. Among them are: the possible mention of the Myceneans and Achaeans in the Hittite texts; the exact relation of Asia Minor and Greece at the time; the mention of the Hittites as a Palestinian tribe in the Bible; and of course the position of the Hittites in the entire Indo-European expansion. Gurney's book serves as an excellent summary of our present knowledge of the Hittites.

FRANK MIELE.

THE FLASH OF GENIUS

By Alfred B. Garrett. D. Van Nostrand, Princeton, New Jersey, 1963. Pp. 249. Price $6.50.

The Vice-President for Research at the Ohio State University has compiled from original sources a readable and interesting collection of case histories of inventions and discoveries, in the hope that he might be able to discern what triggered off the mind in the actual moment of discovery—the flash of genius, as he calls it. Most of the accounts are penecontemporaneous and apparently reliable though a few were set on paper many years after the event and may be gilded recollections. Thus Nobel's recollection of the discovery of dynamite differs from the folk-tale version, which has about it also an air of reality. Professor Garrett's summary runs:

> As we review these cases and attempt to analyze the basic elements in the discovery process, there are several that certainly must be given a high priority; among these are:
>
> 1. A prepared mind
> 2. Training in serendipity
> 3. Training in objectivity
> 4. A problem-conscious attitude
> 5. A clear overview of the problem
> 6. Learning to break big problems down to small ones
> 7. Learning to ask the right questions
> 8. Assuming an orderly universe.

The author does not anywhere suggest that creative people may often have an inherent, inherited advantage over other mortals. One must seek elsewhere for discussion of the genetical aspects of creativity. His task in the University is, of course, to encourage creativity or to remove mental barriers to creativity, and most of his references are to works which deal with the problem of stimulating this valuable property in people. In this respect his book is valuable and should be read by young scientists.

ROBERT H. S. ROBERTSON.

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